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# KWANZAA 1989!

The celebration of Kwanzaa in Buffalo grows more spiritually and culturally rich as the years go by.

This season, as in seasons past, Kwanzaa seemed to reach new heights. For six nights from December 26 to December 31 (the seventh day is celebrated at home with family and friends) hundreds of men, women and children packed into cultural centers and community institutions to celebrate their culture.

"Kwanzaa is a time to remember our history, our culture and our ancestors," Maulana Karenga reminded us on the third night. "Kwanzaa is about memory and memory is sacred in the African tradition."

That night in particular, was akin to a religious revival, although Kwanzaa is a non-religious celebration. Karenga nonetheless saved a lot of souls as he taught and admonished and bore witness with the fervor and compassion of a true liberator. Kwanzaa, he continued, is also a time for recommitment to values we hold dear; a recommitment to the African tradition and to Afrocentricity; and a recommitment to the Seven Principles of Blackness/Nation-Building; the Nguzo Saba.

He gave us food for thought. Direction and perspective.

Indeed, it had to be a rewarding and positive experience for Maulana as well to see his creation manifested in such fine fashion.

The list of those who made this such a memorable and significant Kwanzaa, could go on and on.

There were the hundreds and hundreds of beautiful African children who, along with their parents and relatives, attended nightly and marveled at the beautiful display of African culture from the super-talented African Cultural Center Drum and Dance Troupe (and the little ones from Ronnie Latham's dance classes); the magical/engrossing storytelling and singing talents of the beautiful sisters Karima Amin and Sharon Holley; the golden voice of sister Nas Afi; the spellbinding African Classical poetry of Dr. Peggy Bertram; the heart-warming and proud performance of the Children of Afrika; the musical/artistic talent of Bro. Isa/Cecil Von Stepp; the relevant poetry of Nia Writers; the inspirational words/poetry of Queen Sister Ayanna Brown; and the incomparable spirit/drum of Emile Latimer.



**"Kwanzaa is a time to remember our history, our culture and our ancestors."  
-MAULANA KARENGA**

Queen elder Ruby Butts, 84-years-young, who has supported Kwanzaa over the years, could be seen just about every night. She says that Kwanzaa is "beautiful" and that she loves to see the children come out and enjoy their culture. She is an inspiration and example to us all.

There were babies in mothers arms; little ones in African garb (and wearing it proudly!); and families. Plenty of families. Foundations. Their presence flying in the face of the negative Eurocentric view of African life in America.

A special addition to this year's celebration was the nightly tribute to institutions in the community as Nation Builders and a 10-minute open mike which allowed participants to pay tribute/remembrance to individuals in their personal

lives or who they felt worked for the benefit of the community.

Our own Bro. Simba Mlee received a number of well-earned tributes and dedications.

And there were speakers - all from our community - who left us with important messages and made us all proud: Dr. Alene Barnes, Alicia Banner, Theodore Kirkland, Imam Abdel Nuriddin, Bro. Kenyatta, Hakim Cosby and Bro. Dennis Muhammad.

The community-wide celebration culminated with a feast fit for the kings and queens who attended.

Asante Sana to the hard-working, dedicated Kwanzaa Committee chaired by those tireless and committed freedom fighters Kenneth and Sharon Holley; Bilala Khan, Ayanna Brown, Yvonne Brown, Lavada Collins, Dr.

Kofi Lomotey, Nahuia Lomotey, Simba Mlee, Mwalimu Shujaa, Wille Miles, Iyetta Latif, Nana Morris, Kenyatta Cobb, Nas Afi and Isa Omari.

Co-sponsors of the city-wide Kwanzaa activities along with the Kwanzaa Committee included the Eastside Coalition of Arts, Empire State College, the Afro-American Association of the Niagara Frontier, BECPL Dept. of Extension Services and all of the participating agencies and centers.

Kwanzaa, as always, ushers in the new year on a note of promise and faith (Imani); promise for the future and faith in our potential as a people... in our potential as a nation and a race...

## MAULANA KARENGA: THE LESSONS HE TAUGHT

Dr. Maulana Karenga, the creator of Kwanzaa, was absolutely profound in his teachings during his Kwanzaa address here last week.

After explaining the importance and meaning of the 7-day celebration ("Kwanzaa is a time to remember our history, our culture and our ancestors...about memory and memory is sacred in African tradition."), he elaborated eloquently (sometimes quite humorously) on the seven principles of Blackness/Nationbuilding and of putting the theory of Kwanzaa into practice in our everyday lives and mindsets. He made these points:

\*The Seven Principles grew from a history and a culture older and longer than the world.

\*There are three fundamental periods in history which root us in who we really are, and provide instruction for us as a people: (a) the Classical/Ancient Egyptian Period (b) the Holocaust of enslavement and (c) Reaffirmation of the Sixties. These periods he said, "shaped us and gave us identity and the challenges we must take."

\*We (Africans) are heirs and custodians of a great legacy, and we've got to "stop teaching other people's heritage and teach your own."

\*Regardless of what religious persuasion we may be, "You are Black and African forever."

\*"You (African-Americans) are the chosen - if you're not chosen by your God then you need another one."

\*The enslavement of African people was the "greatest holocaust of all times," because it was not only a physical holocaust, the slave master "extracted our minds and left us for brain dead."

\*The oppressor calls it the 'slave trade' so he won't be guilty and blame us. But "I say it was a holocaust" due to the massive loss of life, the destruction of civilization, and the destruction of human possibility. "That's a tragedy - he (European) says it's 'trade.'"

\*On blue and green contact lenses, nose jobs and other attempts to "Europeanize" our bodies and minds Karenga asks: "How can we try to win the approval of the oppressor, a pathological racist who caused sickness in us in the first place?"

\*There is no greater messenger than the Messenger (the Honorable Eli-

AL-NISA BANKS

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# KWANZAA

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## continued

jah Muhammad) and no greater saint than Malcolm X.

\*We must learn from the sixties and not allow our oppressor to dismiss it re: all we did was talk.

\*Unity is principled, productive peaceful togetherness.

\*We don't need to take lessons from our oppressors...a culture that teaches dog is a man's best friend.

\*"We can't build anything without each other."

\*"Kwanzaa is a time for critical thought...and how important it is to teach your children to think for themselves."

\*Karenga admonished us to stop trying to "mainstream." "Ain't no mainstream...you've got a cesspool of racism, classism and sexism."

\*"Control the space you occupy."

\*America is an unfinished product. By the year 2000 California wil be a third world state, said Karenga. By 2076 America will be primarily populated by third world people.

On preceptions - Eurocentric vs Afrocentric re: our struggle: "To stumble is not to fall but to go forward faster."

— AL-NISA BANKS



# EYE ON HISTORY

By MRS. EVA M. DOYLE  
Teacher - Buffalo Public Schools



EVA M. DOYLE

## Dr. Maulana Karenga

One of the highlights of the recent history of Kwanzaa in our community was the lecture given by Dr. Maulana Karenga, on Thurs., Dec. 28th, at the Buffalo and Erie County Public Library in Lafayette Square. Dr. Karenga founded the Kwanzaa holiday in 1966.

Dr. Karenga is an activist-scholar of national and international recognition. He has lectured at the major universities in this country as well as in Africa, the People's Republic of China and in Trinidad. He is chairman of the Black Studies Department at California State University at Long Beach. His appearance was made possible by a grant from Empire State College, the Kwanzaa Committee, the Afro-American Historical Association of the Niagara Frontier and other donations.

The Kwanzaa Committee was formed in 1980, by Sharon and Kenneth Holley. Dr. Karenga's appearance was also co-hosted by the Department of Extension Services of the Buffalo and Erie County Public Library. William Miles is the director. The following are some of the highlights of Dr. Karenga's presentation:

"Kwanzaa is a time for reversance and a time to give thanks to the creator. It is also a time for remembrance. This is my favorite part of Kwanzaa. It's a time to remember our history, to remember our culture, to remember our ancestors and those who passed before and gave substance and meaning to our life. When I think about Kwanzaa, I think first about the giants who walked among us and made our lives possible. I think about Malcolm. I think about Harriet Tubman. I think about Mary McCleod Bethune. I think also of Frederick Douglass, who taught us that without struggle, there is no progress. And the struggle may be a moral or a

physical one or both — but there must be struggle.

I think about Martin Luther King, who taught us that our religion must be social, as well as spiritual. Any religion that is concerned with men and womens souls, and not concerned with social conditions, that scar the soul, is a bankrupt and morally reprehensible religion and should not be followed.

And then I think also of all the ancestors who have no names. I think of the people who are not in the history books, the millions of people who populated our lives and gave us strength to interpret and deal with our daily life. You must think of your grandmother and your grandfather and all those who have passed before you, who gave meaning and substance to our lives. That's what Kwanzaa is about and memory is sacred in African Tradition.

Remember to teach it to your children as a rich legacy. There are heroes and heroines that are not in the history book. We must raise their narrative, tell their story, take their voice and teach the truth that they taught. Kwanzaa is a time to recommitment. We must recommit ourselves to African tradition. We must think in an Afro-centric way. Recommit ourselves to the seven principles of Kwanzaa, to Umoja (Unity); to Kujichagulia (self-determination); to Ujima (collective work and responsibility); to Ujamaa (cooperative economics); to Nia (purpose); to Kuumba (creativity); and to Imani (faith).

Kwanzaa is a time for celebration. We celebrate with drums, song and dance as we should, but we must remember that we are not celebrating the drum — the drum is celebrating us. We are celebrating our history, our culture and our future."



1-17-1990



## POSITIVE VIBRATIONS

BILALAH KAHN

# Harmony As The Goal...

Our ancestors knew and understood a profound thing when they stated, *All is one*, as in *Allah*, or *is*, *is* as in *Isis*; that the same spirit in the sun is the same one as in man.

When we find this truth in our lives, we feel the song, the harmony of the universe. What made me really feel this harmony in motion, this rhythm, was seeing some members of the community in action during Kwanzaa.

This was especially true during the Children's Kwanzaa Workshop and again at the Karamu or feast, and I'm sure at places I did not witness. Nahuja Lomotey, Baba Isa Omari, Sharon Holley, Naz Afi, Queen Ayanna, Karima Amin, Kofi Lomotey and at the feast, Kenneth Holley, each in their own beautiful spirits, moving as one, practicing unity, determination of self, collective work, being responsible, cooperative economics, purpose, creativity and faith. The brain waves were vibrating on *One Aim*: the enjoyment in educating these youth in African concepts, i.e. making masks, soap carvings of Kwanzaa motifs, kinara's

in felt, singing, storytelling, etc. One of the songs went as follows: "I did something African today and I will do something African tomorrow, will you? Will you? Will you?"

*One God*: The same vibration permeated through all. The children, some 60 to 70, were riding on these vibes of love. *One Destiny*: Building stronger African selves, a stronger community, and a stronger African nation.

They say this kind of thing is miraculous; the ability of a large group of human beings to feel, sense and move as one (as a school of fish or a flock of birds), with each *Being* being a leader and a follower at once, like the improvisation of jazz. The command comes from the group as a whole, not from a single entity. This is a very high way to live. We must again be able to listen to what is a right brain sensitive, creative function of the African self, and put on hold, some of this rational left brain thinking that causes us to miss the song.

It is the goal of atoms, of cells of brains, of flocks of birds, molecules, planetary or-

bits to enter into harmony. Remember the Harmonic Convergence? All of us who felt the beauty and harmony of this Kwanzaa know we should cherish our loved ones and keep each other's spirits in harmony as much as possible. We must continue this harmony and build on it from here on out. This is our ancestor's way - this is our strongest defense against the one who knows no spirit. We must move as one with the one. It was not the lack of strength of harmony of our ancestor's spirit that weakened our nation, but the lack of knowledge of the *possibility* that a people could exist without knowing and giving thanks to the spirit; a people who could be so cruel and barbaric; and who could destroy all aspects of life and care not.

Let us give thanks and cherish and love ourselves. Let our goal be the Harmony of the One - *All Is One* - Educate ourselves and then the one who has gone astray.

*Only the good is real. Peace and Love.*

**DID YOU KNOW ...** that the new decade year (1990) begins and ends on a Monday? The year is ruled by the Sun, the star that is the center of our solar system, because  $1 + 9 + 9 + 0 = 19$ , and  $1 + 9 = 10$ , and 1 is the number of the Sun. 1 is also the number of man, which means that Leo males (those born between Jul. 22-Aug. 23) will be in the spotlight in 1990, the year of the Sun and man. (AANS)



## Our Story Remembered...

By Wafiyah A. Muhammad

The Dred Scott decision of 1957 declared that no 'colored person' or persons of African extraction, could ever become a citizen of the United States or have any rights which White men are bound to respect.

# Buffalo Kwanzaa Celebrations Set To Begin December 26th!

Dr. Mwalimu J. Shujaa will speak on opening night. Other community guest speakers Dec. 26 to Jan. 1 include Dr. Imani Fryar, Eva Doyle, Dr. Muhammad Kenyatta, Dr. Peggy Bertram and Minister Donald Muhammad.

By KOFI LOMOTÉY

The Kwanzaa Committee of Buffalo has planned a fantastic program for Kwanzaa '90 which will kick off Wednesday, December 26th at the Langston Hughes Institute, 25 High Street. Wednesday is the first day of Kwanzaa and we will focus on Umoja (unity), the first principle of the Nguzo Saba (The Seven Principles of Blackness).

In African societies there is an annual occasion when people give thanks for the year's harvest. During Kwanzaa we give thanks for our community's prosperity during the year and for our children and our future.

Kwanzaa is a social and political holiday. It is social in that it is a festive celebration and it is political in that it is a time for us to recommit ourselves to the struggle to liberate African-Americans and Africans all around the world. Significantly, Kwanzaa is the only national non-heroic African-American holiday.

Kwanzaa takes place from December 26 through January 1. The word Kwanzaa is derived from the Kiswahili word "kwanza" which means first or first fruits. On each day of the seven days of Kwanzaa one principle is emphasized, begin-

ning with Umoja and ending on the last day with Imani (faith).

To set the tone for Kwanzaa '90 Dr. Mwalimu J. Shujaa will be the opening night speaker Dec. 26. Dr. Shujaa is an Assistant Professor of education at the State University of New York at Buffalo. He is also the National Executive Officer of the Council of Independent Black Institutions (CIBI). He has published and lectured widely on policy failure in urban schools and cultural influences on child development. Involved in the development of African-centered independent schools for 15 years, his research is currently focused on teacher

response to the infusion of African and African-American content into the public school curriculum.

Dr. Shujaa is a graduate of  
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## KWANZAA

### Continued

Pittsburg State University. He holds a master's degree in education from Trenton State University and a doctorate in education from Rutgers University.

Also on the program on Wednesday night will also be the Nia Writers, who will offer dramatic readings, and the Children of Africa, who will sing songs of the season.

Speakers for the remaining nights of Kwanzaa include: Dr. Imani Fryer of the Empire State College (Dec. 27th); Sister Eva Doyle of *The Criterion* and the Buffalo Public Schools (Dec. 28th); Dr. Muhammad Kenyatta from SUNY at Buffalo Law School and chairperson of TransAfrica Buffalo (Dec. 29th); Dr. Peggy Bertram, an activist/scholar in the Buffalo community (Dec. 30th); and Minister Donald Muhammad of the Nation of Islam (Dec. 31).

The third annual Children's Kwanzaa Program will be held Saturday, Dec. 29th at the African-American Cultural Center at 12 noon. Admission is free.

Kwanzaa is for all African-Americans regardless of religious or political beliefs. There are many community and family Kwanzaa celebrations taking place across the country annually. It is important that we begin to celebrate our own holidays. For more information call 895-3010 or 834-1958.



# Programs unveiled for a black center

By CARL ALLEN  
News Staff Reporter

Plans to create and change local African-American institutions were revealed Wednesday during Umoja, the first night of the seven-day Kwanzaa celebration at the Langston Hughes Institute, 25 High St.

Kwanzaa, a non-religious holiday centered on African-American and African culture, was established in the late '60s by Dr. Maulana Karenga. The holiday's seven days correspond to seven principles called Nguzo Saba.

Dr. Mwalimu Shujaa, a professor of sociology in the University at Buffalo's Education Organization Administration & Policy Department, announced plans to open an independent African culturally based school called Nile Valley Shule.

Akua Kamau, technical director at the institute, said the center is seeking grants and will raise money to establish a day-care center and health clinic at Langston Hughes.

"In order to be concerned with our people, you have to be concerned with the total state of being," Ms. Kamau said.

Ms. Kamau said the changes will help the institute, which houses cultural and education programs, to fit in with plans to lo-

cate a \$51 million medical campus in the area.

Mayor Griffin wants to develop, along with Buffalo General Hospital, the Buffalo Medical Group and Roswell Park Cancer Institute, a medical complex that would rival national health care centers like the Cleveland Clinic. The mayor has suggested relocating Langston Hughes Institute, which has been at the site since 1971.

"We are here to stay," Ms. Kamau said, adding that long-range plans include renovations that will allow the center to offer art shows, operate a restaurant and provide space for the community.

Shujaa, who holds a doctorate in anthropology from Rutgers University and who helped establish Afrikan People's Action School, an independent African-centered educational institution in Trenton, N.J., said he plans to open a similar school here in September 1991.

"It will be a place where area children can experience cultural affirmation, and it will be dedicated to academic excellence," he said. A committee working on the new school is negotiating for space at the Humboldt YMCA on E. Ferry Street, said Dr. Kofi Lomotey, a member of the committee.

See Kwanzaa Page C4



Emile Latimer beats a drum as he stands by the kinara, the candelabrum used to mark the seven days of Kwanzaa.

## Kwanzaa: Planned events through Tuesday are listed

Continued from Page C1

During his remarks, Shujaa said there is a difference between schooling and education. African-American children are attending schools that teach them how to fit into a social order in which they are subordinate, he said.

"Education is a much broader way of perpetuating our culture. ... We must reach out and begin to establish independent African-centered schools, where it is us who establish what should be taught," he told about 200 people who attended.

The program opened with a processional by the Children of Africa singing a song about Kwanzaa and Emile Latimer's drumming.

Wednesday was Umoja, or unity principle. The remaining principles and the community celebrations are as follows:

Today: Kujichagulia (self-determination), 7 p.m., McKinley High School, 1500 Elmwood Ave. Dr. Imani Fryar will speak and the Alpha Kappa Alpha Sorority will hold a rites of passage ceremony for young women.

Friday, Ujima (collective work

and responsibility), 7 p.m., African-American Cultural Center, 350 Masten Ave. Eva Doyle, a local educator and columnist will speak, the center's drummers and dancers will perform, and an African marketplace will be available.

Saturday, Ujamaa (cooperative economics), noon, a special children's Kwanzaa program with crafts, sing-alongs and refreshments, African-American Cultural Center, 350 Masten Ave. At 7 p.m., St. Augustine Center Afrikan Child & Family Institute, 351 Grider St., Dr. Muhammad Kenyatta, of the UB Law School will speak, a naming ceremony will be held and the African marketplace will be available.

Sunday, Nia (purpose), 7 p.m., Metropolitan United Methodist Church, Best and Herman streets. Dr. Peggy Bertram will speak; gospel groups will perform.

Monday, Kuumba (creativity), 7 p.m., Moot Senior Citizen Center, 292 Orange St. Minister Donald Muhammad of the Nation of Islam will speak, storytelling, and the karamu, or feast, will be held.

The last day of Kwanzaa Imani (faith) is celebrated at home with friends and family.



## AREA BRIEFS

ROBERT E. STODDARD/Buffalo News



**Kelleyina Johnson helps her daughter Vandell with a greeting card Saturday.**

### **Children's program marks Kwanzaa**

A special children's program, featuring crafts and sing-alongs, was held Saturday at the African-American Culture Center on Masten Avenue to celebrate Kwanzaa, a week-long African-American holiday celebration.

The holiday festivities continue at 7 p.m. today at the Metropolitan United Methodist Church with a speech by Dr. Peggy Bertram and performances by gospel singers. Kwanzaa continues through Tuesday.





Malik Shabazz lights a candle to mark another day of Kwanzaa at the Metropolitan United Methodist Church on Best Street.

*Bufalo News 12-31-1990*

# Kwanzaa stresses blacks' 'purpose'

*Celebration urges upholding of ancient cultural heritage*

By CARL ALLEN  
News Staff Reporter

African-Americans must rediscover their role as "generational custodians" to find their purpose in today's world and uphold a legacy that stretches back to the dawn of civilization, Dr. Peggy Brooks-Bertram said Sunday during Nia, the fifth day of the community-wide Kwanzaa celebration.

"Our purpose must be as custodians of this universe. We must move beyond the earthly so that we can move into the spiritual, so that life on Earth can be better, not just for us today but for generations to come," Mrs. Brooks-Bertram told about 100 people in the Metropolitan United Methodist Church at Best and Herman streets.

While Kwanzaa, the seven-day African-American holiday celebrated between Dec. 26 and Jan. 1, is not connected to religion, Mrs. Brooks-Bertram used the sacred texts of the Kemites of ancient Egyptians to define Nia, or purpose, for African-

Americans in the modern world.

She is a project director for an AIDS prevention program and holds a doctorate in public health. She was the keynote speaker.

Mrs. Brooks-Bertram is scheduled to visit Egypt to further her studies on ancient culture.

Nia was the principle theme of Sunday night's Kwanzaa program.

"Nia is a commitment to the collective vocation of defining, developing and defending our national community, its culture and history, in order to regain our historical initiative and greatness as a people," she said.

Mrs. Brooks-Bertram said African-Americans should oppose war in the Middle East in order to spare lives and be ready to fight major corporations, which are depleting the Earth of its natural resources in the name of profit.

"We have to put steel-toed work boots next to our Air Jordans so that we can go into the Amazon jungles and fight the paper companies, who are destroying the rain forest. Sixty-six per-

cent of the world's oxygen comes from the rain forest," she said.

Mrs. Brooks-Bertram, a leader of Concerned Parents and Citizens for Quality Education, a group that often finds itself in conflict with the School Board, asked others to join her.

"We have placed ourselves between those ignorant, mean-spirited members of the Griffin gang on the Board of Education. We believe that their actions are contradictory to the African purpose: the education of all children," she said.

Dr. Monroe Fordham and his wife received a Kwanzaa tribute award for their role as a successful couple in the community.

The Kwanzaa community program continues at 7 p.m. today at the Moot Senior Citizen Center, 292 Orange St., where Kuumba, or creativity, will be the theme of the celebration and Karamu, or a potluck feast, will be held.

Donations for the feast should be free of pork, red meats and alcohol.





**KWANZAA '91!** Kwanzaa in Buffalo was big success with estimates of well over 1,000 people attending events over the six-nights of public celebration. Pictured (top l-r) Sister Nas Afi and Mopha Emile Latimer, Sister Yolanda and (bottom photo) Sister Eva Doyle and husband Romeo receive couples award from Mwalimu J. Shujaa. More photos on page 20. **PHOTOS JOEL COOPER**

Challenger



ANUARY 2, 1991

# Challenger



**KWANZAA IN ROCHESTER.** Rochester kicked off its city-wide Kwanzaa celebration on Wednesday with activities at the Danforth Recreation Center, the Boys & Girls Club, the Montgomery Neighborhood Center and at the Danforth Recreation Center. Additional activities took place at the home of Gerald and Terri Chaka, proprietors of

Kitabu Kingdom. On Thursday a lecture and discussion on the Significance of John Coltrane and Malcolm X to the Black Liberation Struggle was presented by Talik Basheer at Resurrection United Methodist Church. A host of other activities took place the remainder of the week. **PHOTOS SIMBA.**



# Kwanzaa!!!



**CELEBRATING OUR CULTURE.** At least 1,000 people took part in six nights of Kwanzaa celebrations (the 7th night was celebrated in the home) in Buffalo last week. Pictured above are some of the participants. Congratulations to the Kwanzaa Committee for another inspiring and positive Kwanzaa.



# EYE ON HISTORY

By Eva M. Doyle



EVA M. DOYLE

## Kwanzaa: 1990

This year's Kwanzaa program was exceptional and very inspiring. With each passing year, the spirit of Kwanzaa spreads and more and more people come out to enjoy the festivities. The wonderful part of Kwanzaa lies in the fact that it is a program designed for us as African American people. It is non-religious, so anyone can enjoy the activities. It aims to bring unity to home and family.

We owe a great deal to Dr. Maulana Ron Karenga, for creating Kwanzaa and giving us a value system that will uplift us as a people. We also owe a great deal to Kenneth and Sharon Holley, for their perservance in making sure that Kwanzaa is a real part of our community. If you missed Kwanzaa this year, then you surely missed a very special treat. I would hope that one of your New Year's resolutions this year would be to attend one of the Kwanzaa programs for 1991.

This columnist attended Kwanzaa and because it was so special and significant, I would like to highlight some of the events and the speakers for the programs that I attended.

The first night of Kwanzaa was held at the Langston Hughes Institute, located at 25 High St. This was the night of Umoja, for Unity. The children of Africa led in a procession of singing the seven principles of Kwanzaa. I was very proud of my granddaughter, Nyisha Jacobs, as she joined in with the children of Africa, in singing proudly of their heritage.

The cultural presentations of Nas Afi Muhammad, Brother Isa Omari Al-Khaaliq, Celes Tisdale, and Bro. Seku and friends, were outstanding. The hostess for Umoja was Sister Akua Kamau. For each night of Kwanzaa this year, a tribute was paid to a couple in the community who demonstrated commitment toward each other and to the community.

On the night of Umoja, this tribute was given to Assemblyman Arthur O. Eve and his wife, Constance Eve. A beautiful silver plate with an African man and woman on it, and the words, "Together we can make it: Kwanzaa 1990" was presented to each honored couple. This plate was created by Buffalo's talented artist, William Y. Cooper.

The speaker for the first night was Dr. Mwalimu Shujaa. Dr. Shujaa is an Assistant Professor of Education, at the State University of New York at Buffalo. He is also the National Executive officer, of the Council of Independent Black Institutions (CIBI). He has published and lectured widely on policy failure in urban schools and cultural influences on child development. Dr. Shujaa has been involved in the development of African centered independent schools for 15 years.

The title of Dr. Shujaa's lecture during Kwanzaa was: "Education and Culture: Unity Among Past, Present and Future African Generations." The following are some of the remarks made by Dr. Shujaa. Please keep in mind that these are excerpts from Dr. Shujaa's lecture. He started by speaking of the First Principle of Umoja:

Umoja, unity, the first principle of the Nguzo Saba, is defined by Dr. Maulana Karenga, the creator of Kwanzaa, as "building and maintaining unity in the family, community, nation and race, (1977, p. 41)" Dr. Karenga goes on to say that: "As a people, our realities, life chances and possibilities are rooted in the quality of our relations with each other."

My text for this evening's talk is taken from these statements by Dr. Karenga that I have shared with you.

When we take stock of the quality of our relations with each other, as Dr. Karenga suggested, it seems critically

important to consider the relations between generations. We each have a share in carrying out a collective responsibility for educating the generation of African American people who will follow us into adulthood. We define ourselves as African people and identify with the accumulated experiences of thousands of generations of Africans who lived before us. We celebrate the greatness and richness of African cultures of antiquity whose legacies live on and communicate to us that we share a common blood. We feel the pain of our captured and enslaved ancestors who were scattered throughout the world for the profit of Arab and European slavers.

We agonize over the deaths of the many millions of Africans who died resisting enslavement. We take solace in knowing that Gabriel Prosser, Nat Turner, Denmark Vesey and Harriet Tubman never let our captors know peace. We realize that Martin Delaney, Marcus Garvey, Elijah Muhammad and Malcolm X were right about nationalism.

We understand why Ida B. Wells Barnett and Fannie Lou Hamer both sacrificed their individual homes and property in order to uphold the collective dignity of our race. These are the shoulders on which we stand and the life struggles from which we obtain cultural knowledge. These are the legacies left for us by people who understand the importance of unity among Africans of past, present and future generations.

Our generation is in the midst of a complex struggle for control of our children's education. All over this country, there are debates about what our children are going to be taught in the public schools. Here we are, the people who made racism a national issue in the United States, being accused of fostering racism because we have come to our senses and rejected White supremacist versions of history taught in the schools. We have set about telling our own story instead of having it told to us in distorted and alien contexts.

We have to prepare to meet our enemies head on. We caught them off-guard momentarily, but now they know that we are not just asking for a few facts to be infused into the public school curriculum. No, we will not be satisfied until the lens our children look through to see the world is no longer a European centered one that has placed them at the margins of world affairs, but an African-centered one in which they are pivotal players in the building of a new world order.

To make this leap, it is absolutely essential that we understand the difference between education and schooling. Schooling is a social process. Societies set up schools to maintain and perpetuate their systems of order. Those with power use it to determine what knowledge will be taught and, one can be sure, that the knowledge conveyed, has but one and that is to legitimate the existing power relations.

Education, on the other hand, is broader than schooling. Education has to be understood in terms of the role it plays perpetuating cultures instead of societies. This is important because present day societies, as in the case of the United States, often include multiple cultures. It is frequently the case within societies that cultures are in conflict and competition. Moreover, hegemony, or political domination, enables one culture to bring into play, superior resources for imposing its views on others. Finding ourselves in a situation here in the United States, where political hegemony is held by advocates of a White supremacy culture, Africans in America can not afford to be confused about the distinctions between education and schooling.



# Challenger lifestyles

## The Power Of Naming: Rites Of Passage

By DR. IMANI LILLIE B. FRYAR

[Following are excerpts from a keynote address Dr. Fryar delivered on the second night of Kwanzaa which was highlighted by the AKA's Harambee Celebration and rites of passage for the debutantes. On that night, the AKA Basileus, Josephine Robbins, requested that individuals let her know if they should continue the rites of passage for the initiates. According to our sources, there are members of that chapter who would like to see this cultural aspect of the debutantes affair excluded in the future.]

The act of naming - out of the African tradition - is a powerful tool for self actualization. As you have been named, you are counted and therefore, responsible. African Americans need naming through rites of passages to reclaim the glorious past and as an encouragement to get beyond defeatist attitudes so prevalent in today's hostile and racist society. It is not to say that this ritual will be a cure-all, but it is a concrete method to make at least one of the African traditions real to our young people and very well could lend to other



HARAMBEE! Scenes from AKA's "Harambee."

positive steps.

The pronouncing of the word or *Nommo*, is the very act of giving life according to African tradition. When a child is born, it is a kintu (thing) until a name is given; if it dies before it is named, it is not even mourned. According to this principle, even sowing seeds is not sufficient for crops to grow, speech and song must be added. The residue of this belief system can also be illustrated when Africans were imported to America and forced to improvise through a strange communication system. The need to change the language and make it theirs was evidenced in the way the slaves established their own dialect and words. To have control of the word is to have life.

Later on, African American writers struggled with the word in communicating cultural sensibilities through the English language. They made the language their own by creating a unique aesthetics, that musical, preacher-style such as Frederick Douglas, Phyllis Wheatley and the proliferation of various writers' styles during the Harlem Renaissance - Countee Cullen, Langston Hughes, Zora Neal Hurston and many others. They all revamped, redefined or "signified" with the language as critiqued by Henry Louis Gates. Whatever the description, it was not European. The strong nationalistic mood of the sixties saw African American artists use the language with anger; social action targeted at "Whitey," with poems entitled "Nigger Can You Kill," or Sonia Sanchez's, "We a Badd-dd People."

Contemporary times show us that our poets are still using language to highlight social causes and to inspire racial pride, with some of the

messages we hear through rap music. Language created in our own aesthetics is a powerful tool; we have to use it to promote greater and more positive self images. Consequently, the naming ritual utilized through rites of passages for our young people is the right direction for constructive change. For it requires that the person take an African name which is sym-

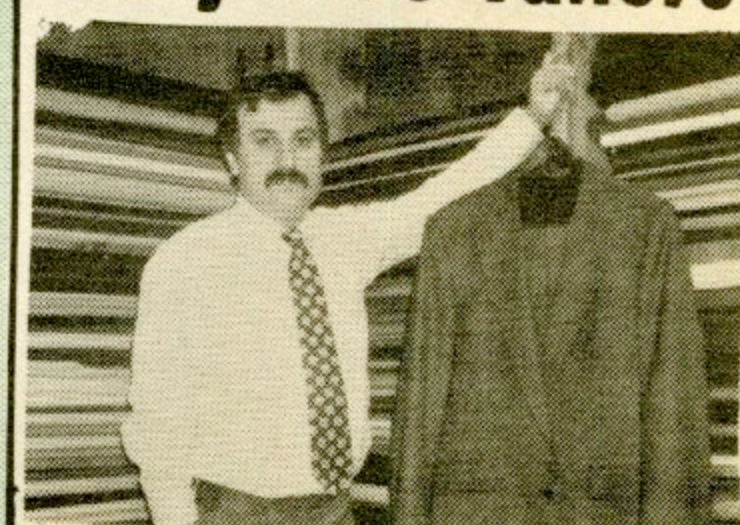
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# rites of passage

## continued

bolic of what the person wants to be or is already. Whatever it may be, it gives our young people a goal to work toward and maintain. Naming is powerful! In Mary C. Lewis' book, *Herstory*, the overall objectives of the rites of passage for young Black females are:

- (1) To foster knowledge among young Black females of the specific nature of their sexuality;
- (2) To encourage apprecia-

tion of African American familyhood and the manner in which process-oriented, survival-based family roles are shaped by cultural traditions and individual circumstances;

- (3) To enhance participants' awareness of their role in the development of their community and their friendships;

- (4) To increase the appropriate and practical use of time, work habits and money;

- (5) To direct participants' interests and attitudes toward

creative self-expression as a meaningful vehicle;

- (6) To use nurturing, self-loving approaches to a variety of everyday as well as "benchmarch" situations. Overall goal: To provide opportunities for Black female adolescents to prepare themselves - physically, socially, emotionally, intellectually and culturally - for passage to womanhood.

We can think of no more powerful tool for our young

people to be equipped for life, not just for survival, but for thriving than to be thoroughly immersed in the culturally-based wholistic approach the rites of passage provides for them. Not only should the AKA sorority continue to organize their initiates ceremony through the Kwanzaa program, but other groups need to have rites of passage for their young people.

One of the principles of the

Nguzo Saba, which is the core of our Kwanzaa celebration gives us our direction for continuing rites of passages for our young Black males and females - Kujichagulia (self-determination) - "to define ourselves, name ourselves, create for ourselves, and speak for ourselves instead of being defined, named, created for and spoken for by others."

## Do For Self



# Kwanzaa Committee Thanks Community

Dear Editor:

Kwanzaa lives because the African-American community of Buffalo breathes life into it. For all that you do, the Kwanzaa Committee of Buffalo gives thanks to all the hosting agencies: Langston Hughes Institute, Gamma Phi Omega Chapter of Alpha Kappa Alpha Sorority, Inc., African-American Cultural Center, St. Augustine's Center - Afrikan Child & Family Institute, Metropolitan United Methodist Church, BFNC - Moot Senior Citizen Center. Thanks to all the speakers: Dr. Mwalimu Shujaa, Dr. Imani Fryar, Sis. Eva Doyle, Dr. Peggy-Brooks Bertram, Dr. Muhammad Kenyatta, and Min. Donald Muhammad. Thanks to all of our advertisers in the Kwanzaa journal. Thanks to organizations who made special contributions: the African Student Union of Medaille College and the JuneTeenth Committee of Buffalo. Thanks to the examples of love and commitment provided by our honored couples: Arthur & Constance Eve, Claude & Ouida Clapp, Jesse & Hortense Nash, Romero & Eva Doyle, Ted & Winona Kirkland, and Monroe & Freddie Fordham. Thanks to all the performers: the Children of Africa, the African-American Cultural Center Dance & Drum Troupe, NIA Writers, Seku & Friends, Final Message, Take Charge, Youth Theater, and others. Thanks to all the positive coverage of events by *The Challenger* that encourages us to get involved

and celebrate that which is truly ours. For all that you do, the Kwanzaa Committee of Buffalo gives thanks for a fruitful Kwanzaa.

- Kenneth & Sharon Holley

## **The Challenger**

WE WISH TO  
LEAD OUR OWN CAUSE  
TOO LONG HAVE OTHERS  
SPOKEN FOR US

- John Kusswurm  
FREEDOM JOURNAL 1827

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1/16/91



# At This Special Chicago Elementary School

LOS ANGELES TIMES

## for Blacks, 'A' Is for Africa



Associated Press

Shalewa Crowe stands among her students as they recite the unity pledge, with raised fists, at the center.



■ **Education: Self-esteem and cultural pride are stressed along with the basics. Many graduates stay in school and go on to college.**

By LINDSEY TANNER  
ASSOCIATED PRESS

**C**HICAGO—Inside a bleak storefront on Chicago's South Side, the children recite a different pledge of allegiance:

"We are African people, struggling for national liberation. We are preparing leaders and workers to bring about positive change for our people. We stress the development of our bodies, minds, souls and consciousness."

The flag they face is not red, white and blue. It is the black, green and red banner of African nationalism. The walls are decorated with portraits of Malcolm X and Marcus Garvey.

Sandwiched between an auto-parts shop and a bookstore, the New Concept Development Center barely stands out in dreary surroundings. There is no hint that the teaching methods at this small, private school are a subject of nationwide debate.

The center offers an Afrocentric curriculum. Every subject taught—including English, math, science, history and the arts—is infused with African themes.

Critics say it is self-esteem therapy more than serious academic study. They complain that much of what is taught as fact is fantasy, and some say it presents a perspective as biased as any Eurocentric curriculum.

Others, such as Assistant U.S. Secretary of Education Diane Ravitch, fear that such a curriculum could aggravate "racial antagonism" and produce "fresh recruits for white and black racist groups."

Supporters of the concept say it gives black students a positive image of their ancestry that can help them avoid the drugs, crime and poor performance that trouble many inner-city public schools. They say it teaches black children to view their heritage as equal, not inferior, to European culture.

"We're faced with a situation of continuing to send out children that are failing or providing alternative means of educating our children ourselves," said Mwalimu J. Shujaa, executive officer of the Council of Independent Black Institutions, the Buffalo, N.Y.-based group of 30 schools that includes New Concept.

"That seems to pose a threat for many because it's interpreted as being anti-public education. It's really pro-African-American children," he said.

The council is helping Detroit's schools fashion an Afrocentric program, and other cities have asked for the council's curriculum guide, Shujaa said.

"The independent school movement was actually out front and created the curriculums... public schools are now trying to mirror," said Conrad Worrell, a Northeastern Illinois University history professor.

At New Concept, children learn French—spoken in much of Africa—and some Swahili. Primers feature characters named Akwasi and Kali, not Dick and Jane.

In teaching phonics, "instead of saying, 'Sally and Susie went to the park,' we say, 'Egypt is the land of our African ancestors,'" said Shalewa Crowe, the school's 38-year-old director.

New Concept students learning the alphabet are taught that A is for Africa as well as for apple, she said. History lessons stress that Columbus did not "discover" America.

"We let them know there were native people here, and Europeans came over looking for another place to live," Crowe said.

Reading lessons include a chapter from a book titled "They Came Before Columbus" by Ivan Van Sertima, which tells of a voyage to the Americas by the West African prince Abubakari before Columbus' trip, said Folami Stallings, a New Concept third-grade teacher and assistant director of the school.

She said math instruction for third-graders includes a lesson that the obelisk, a structure exemplified by the Washington Monument, was invented by Queen Hatshepsut of Egypt.

Stallings said children at New Concept learn the names and achievements of black scientists, inventors and musicians. In introductory music classes, they play blues and jazz tunes on their recorder-flutes.

The school's 85 students and six teachers—all of whom are black—gather each day for opening exercises. The children form a circle, clasp hands and sing, "We are a

beautiful nation."

New Concept starts at the pre-school level, with children as

young as 2½, and runs through third grade. The children are taught at an accelerated rate.

"We work on children a year ahead—kindergartners work at first-grade level and start a formal reading program and math," Crowe said.

"We start science with our 3-year-olds. Last year, they talked about carbohydrates," she said.

The Afrocentric approach "is something I could have benefited from," said Zandra Stewart, 36, whose 3-year-old son, Chase, attends New Concept. The Chicago woman attended mostly white Catholic schools.

"I wasn't learning anything about myself," she said. "I didn't learn about black leaders until eighth grade."

She said her son and his classmates already have started "knowing who they are, that they're black children and they should be proud of it, that being black shouldn't hold them back."

Parents are required to participate in school activities and many help to raise funds for the school, founded in 1972 as a Saturday tutorial program for public school

pupils. Full-time classes began in 1974, and school officials now are purchasing a larger building so they can expand through the eighth grade.

The school operates on an annual budget of about \$300,000 and gets no public funds, Crowe said.

Tuition ranges from \$2,400 to \$2,650 a year. Many pupils from low-income families receive scholarships awarded through fundraising efforts.

Though there is no formal record of how New Concept graduates fare in later studies, officials say that most, if not all, of the school's 200 graduates have been able to avoid the problems that are common in many Chicago public schools—dropping out, early pregnancy, drug abuse and involvement with gangs.

More than three-quarters of black students in the city's public high schools performed below the national average on reading and math achievement tests last year, far behind their white peers.

Please see SCHOOL, A13



# SCHOOL

Continued from A2

Many New Concept graduates, however, have entered one of the city's public "magnet" schools for achievers and performed at levels a grade or two above their peers, Crowe said.

Still, entering a mainstream school can be a challenge to a New Concept graduate because he or she may encounter skeptical classmates and teachers.

Tawa Carruthers, 17, who attended a public school after graduation from New Concept in 1982, remembers that the other kids called her a "little African princess."

Her new classmates also taunted her when she said Columbus didn't discover America: "Kids would just be, like, 'Why is it Columbus Day?' I would respond, 'Well, I was taught this; are you a teacher? No, well then how do you know?'"

Carruthers said the teachers at her "progressive" public school were more accepting of her previous education. She recently was graduated in the top 10% of her class at Kenwood Academy, a South Side public school for achievers, and plans to start college.

Jaribu Kitwana said her sons, Jelani, Kobie and Ajamu—all New Concept graduates—are testaments to the school's value.

At 16, Jelani was graduated in June from Kenwood. He has a scholarship to Morehouse College in Atlanta. The younger boys, ages 13 and 12, are in programs for gifted students in other public schools, Kitwana said.

Her boys, like many New Concept students, all have African names. Jelani said that his public school classmates at first made fun of his name.

He also noticed that public school teachers focused on "just basic reading and math; they didn't seem interested in African heritage."

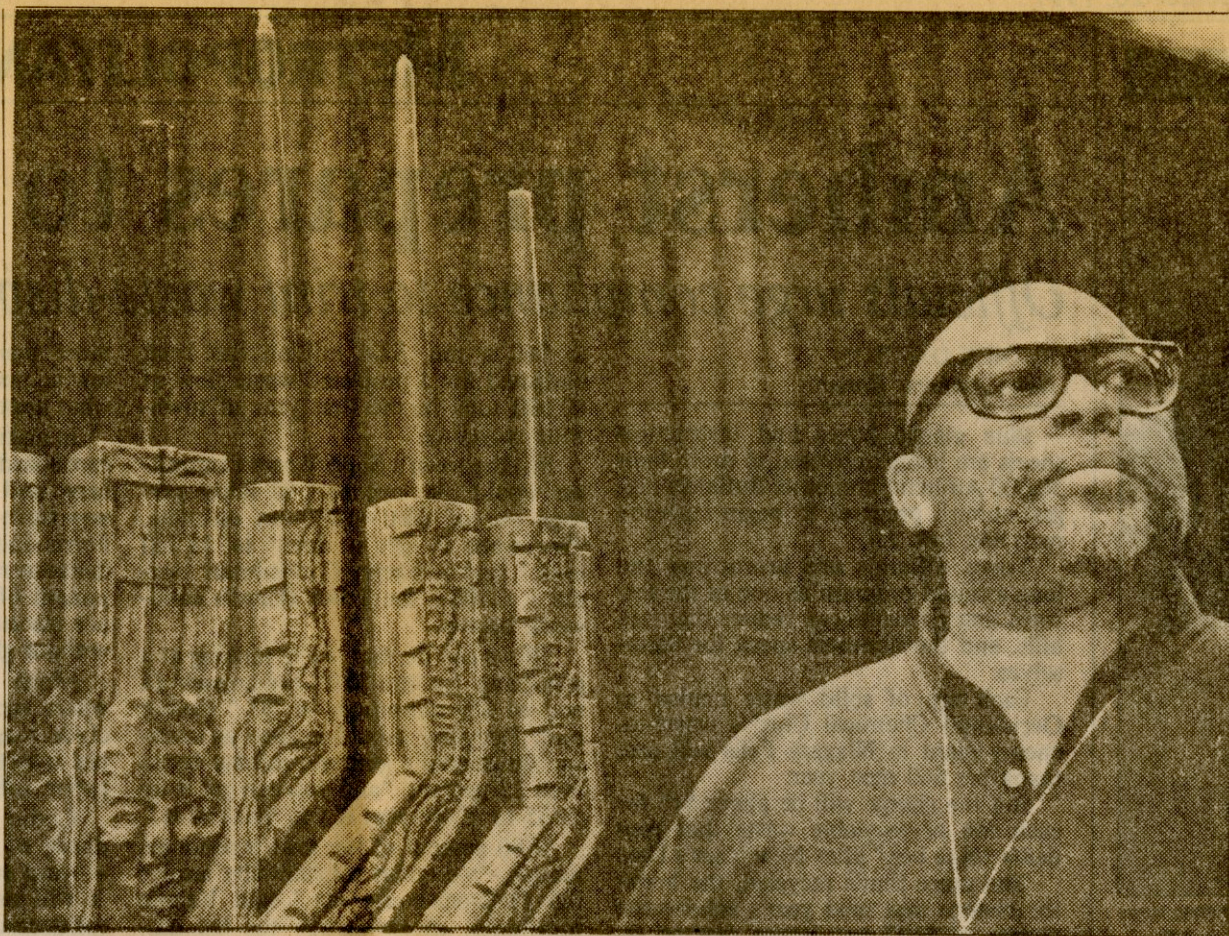
But, he said, he adapted quickly.

"He's a very wonderful young man, very focused, always kind and considerate," said Joyce Brown, Jelani's guidance counselor at Kenwood. "The myth of the black male [not] being smart was never an issue with him at all."

There is no proof that New Concept is the largest factor in its students' success. The children's parents certainly deserve some credit, and it must be noted that those who can afford the tuition are better off financially than many other blacks.

Crowe said she is sure that the school accomplishes great things.





Kwanzaa founder Maulana Karenga will speak Dec. 29 at Erie Community College's City Campus.

## Kwanzaa celebration will begin Thursday

By CARL ALLEN  
News Staff Reporter

Kwanzaa, the African-American holiday of community gathering and cultural heritage, will be observed with six public programs featuring the founder of the seven-day holiday starting Thursday.

This year's program also will feature a panel discussion on African-American education, cultural entertainment, and programs for children.

The theme of the 1991 observance is "Kwanzaa — Celebrating Our Story."

Maulana Karenga, professor of the Department of Black Studies at California State University, Long Beach, and founder of the holiday, will speak at noon Dec. 29 at Erie Community College's City Campus.

Kwanzaa celebrations are organized around Nguzo Saba, or the seven principles, which are the daily themes of the celebration. Except where indicated, programs begin at 7 p.m.

■ **Umoja (Unity)**, Thursday in

Langston Hughes Center, 25 High St. Guest speaker is Alexis DeVeaux and music will be provided by drummer Emile Latimer.

■ **Kujichagulia (Self-Determination)**, next Friday, African-American Cultural Center, 350 Masten Ave.

Speaker will be Akil Ajamu. The center's African dance and drum troupe will be featured and an African marketplace will offer handicrafts and other goods.

■ **Ujima (Collective Work and Responsibility)**, Dec. 28, Humboldt YMCA, 347 E. Ferry St.

A panel discussion will be held on "An Education Agenda for African-American Children."

Panelists will include Kofi Lomotey, associate professor of Education at the University of Buffalo; Henry L. Taylor, director of the Center for Applied Public Affairs Studies at UB; and parent-activists Peggy Brooks-Bertram and Barbara Nevergold, members of Concerned Parents and Citizens for Quality Education.

A children's Kwanzaa program will be held from noon to 3 p.m.

in the African American Cultural Center, 350 Masten Ave.

■ **Ujamaa (Cooperative Economics)**, noon Dec. 29, Erie Community College City Campus, 121 Ellicott St. Karenga will speak and Clyde Morgan and Stephen Collins of the State University at Brockport will hold a dance program.

■ **Nia (Purpose)**, Dec. 30, Bethel AME Church Fellowship Hall on Michigan Avenue near East Ferry Street. Speaker will be Malik Shabazz and an African marketplace will be featured.

■ **Kuumba (Creativity)**, will be celebrated Dec. 31 with a feast in Moot Senior Citizen Center, 292 High St. Sister Nas Afi will speak and closing ceremonies be held.

The Kwanzaa Committee of Buffalo urges families to celebrate Imani (Faith), the last day of the holiday, at home. The committee will hold its final planning session at 7 p.m. today in Harambee Books and Crafts, 1367 Fillmore Ave. Donations and volunteers are still needed.



# Local News

## AFRICAN-AMERICAN COMMUNITY CELEBRATES

12-27-1991



JAMES P. McCOY/Bufalo News

Drummers play djembe and tama drums Thursday evening during the Unity Drum Dance that started the annual celebration of Kwanzaa, the African-American holiday of community gathering and cultural heritage.

The drummers were Emile Lattimer, left, Mbaye Diagne, and, behind Diagne, is Alassane Sarr. Thursday's celebration of Umoja (Unity) was held in the Langston Hughes Center, 25 High St.



# African-Americans urged to reaffirm bonds

## Founder of Kwanzaa says black community needs to reassert itself

By KAREN BRADY  
News Staff Reporter

The founder of the African-American holiday of Kwanzaa urged members of Western New York's black community Sunday to root themselves in their history and reassert and reaffirm themselves in the world picture.

"Even though we chose liberation, we still move like an oppressed people," Maulana Karenga said at the City Campus of Erie Community College. "We who built the pyramids have no business being satisfied with (living in) projects."

Despite a severe case of laryngitis, Karenga delivered a fiery speech to about 500 people during the fourth day of the week-long observance of Kwanzaa.

He described five aspects of the annual celebration of black family, community and culture:

- "Ingathering, to reaffirm the bonds between us, not only for us but for the world at large. All great messages start with a particular people and spread to the world because they speak to the world."

- Reverence for the Creator. Using Earvin "Magic" Johnson as an example of how "but for the grace of God and an accident of history may go you," he said many blacks "confuse AIDS, a health issue, with what they consider homosexuality."

"Everybody was so empathetic when it was Magic Johnson," he continued. "But what about the other people (with the AIDS virus)? See how quiet you are now? It is because you have not come to terms with your faith, with African spirituality."

- "Commitment to the past — saying we must root ourselves in our own history and write our own history. . . and we must think critically, especially when it comes to the present heroes of our lives."



BILL DYVINIAK/Buffalo News

*"We who built the pyramids have no business being satisfied with (living in) projects."*

**Maulana Karenga**

Karenga asked: Will Spike Lee, for instance, give in to "racial convention in Hollywood" if he makes a film of the life of Malcolm X? Will he portray Malcolm X "as a world historical person, or as a hustler in the streets?"

- Recommitment to our highest ideals. He cited the current wave of multiculturalism. "The white man wants to keep the same agenda as 1776, when he never imagined he would have to deal with the Native American and thought we would always be in slavery."

Karenga said America's "first holocaust" was of the Native Americans; its second, its slaves, and its third, its women.

- Celebration of the good. "The people who struggle don't want to celebrate and the people who celebrate don't want to struggle," he said. "We have to combine them. . ."

When a black youngster complains about going to school, Karenga said, "tell him there was once a law that said we couldn't even read or write."

He criticized the Clarence Thomas-Anita Hill hearings on Capitol Hill as "mutual sabotaging of each other which had us taking sides and reaffirmed the stereotypes of the black woman as someone who will sell out her man and her people sooner or later; the black man as essentially a sexual being, ultimately concerned only for his (manhood), and the black man and black woman unable to work together."

"We know this is a lie," he said, "but it was on national TV."

Karenga, an author and chairman of the black studies department at California State University at Long Beach, founded Kwanzaa in the U.S. in 1964.

His visit to Buffalo was made possible through a grant from the Eastside Coalition of the Arts, St. Augustine's Center, Journal Supporters and the Kwanzaa Committee of Buffalo.

Kwanzaa now is celebrated in Africa, the Caribbean, Great Britain and other European countries. It will be observed here through New Year's Day.



# Ellen Peoples Becomes Buffalo's First Black Female Firefighter

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**Page 2**

**Page 2**

## **Challenger**

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DECEMBER 30, 1991 VOL. 27 NO. 52 • 1303 FILLMORE AVENUE • BUFFALO, NEW YORK 14211 • TWENTY-FIVE CENTS

# Kwanzaa: 'An African Centered Holiday For An African Centered People'

Cultural celebration opens on a positive note. Week-long program is a testament to the commitment, dedication and vision of the Buffalo Kwanzaa Committee, as the 25th anniversary of this African centered holiday promises to be the best yet!

**Buffalo, N.Y.** -- An enormous, colorful backdrop depicting an African village, complemented by panels of African-inspired artwork by local children on either side, transformed the Langston Hughes Institute last Thursday night, the first night of Kwanzaa.

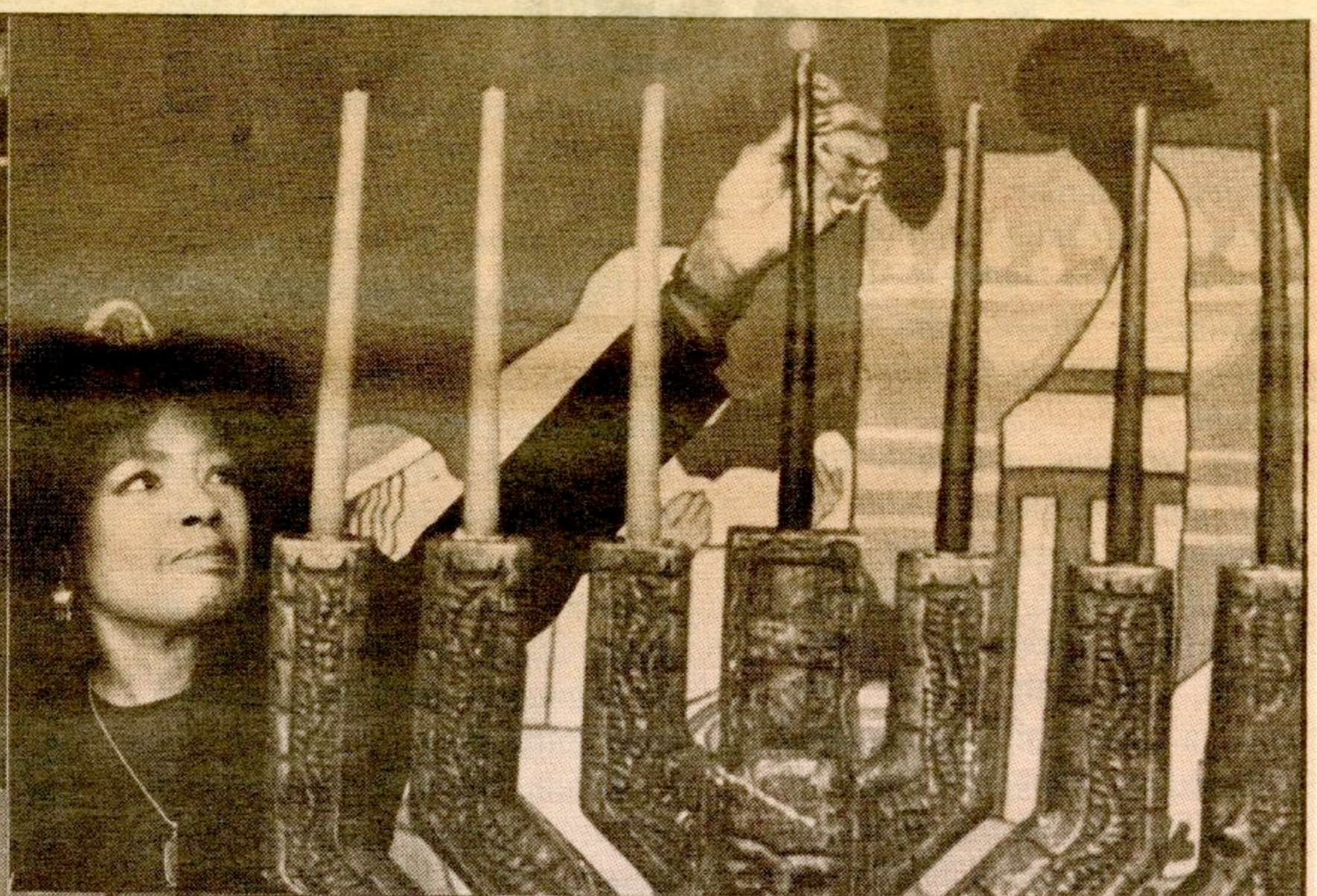
Indeed, Kwanzaa had finally "arrived" in Buffalo; the standing-room only crowd and well planned program, a testament to the growth and development of this African-centered holiday, now in its 25th year.

It was a night of drumming and singing; of testimony and award presentations; poetry, music, and special messages.

The drums opened the program. Speaking a language everyone could understand, the magnificent performance by master drummer Emile Mbopha Lattimer and Co., set the tone for this celebration of unity (Umoja) among African people.

The Children of Africa performed several original selections to the delight of the audience, and the MGT Drill Team of Muhammad's Mosque No. 23 brought the house down with their precision drilling and liberation chants. Additional entertainment was provided by the Nia Writers and a solo by Monique Broadus, who performed bravely despite the recent death of a close colleague.

The speeches that night, although brief, were significant and meaningful. Bro. Darryl Rasuli, who gave reflections on the Kwanzaa celebration, gave an insightful and moving recollection of his



PHOTOS (ABOVE): JOEL COOPER

PHOTOS (RIGHT): BRO. SIMBA

**UMOJA!** A capacity crowd turned out to celebrate the first night of Kwanzaa (Umoja-Unity) last Thursday evening at the Langston Hughes Center. Pictured, Dr. Peggy Brooks-Bertram lights the Kinara; the "Children of Africa" sing; master drummer Emile Lattimer evokes the spirit of the ancestors; 'storyteller' Karima Amin graciously accepts her award; guest speaker Alexis DeVeaux 'shares' words of wisdom and insight; and the Nation of Islam's MGT Drill Team of Muhammad's Mosque No. 23 electrifies the crowd with their precision drilling.



involvement with the first Kwanzaa some 25 years ago.

"For the first time I felt like I could really see a reflection of me," he said in retrospect.

"It made me feel like a part of the community...what we cannot do is lose that feeling (today)," he continued.

Nationally renowned

poet/author/writer Alexis DeVeaux, selected to speak "with" her audience, rather than "at or to" them in the true spirit of umoja. And the

prolific Ms. DeVeaux did just that as she shared with the community, a delightful, yet

CON'T. PG. 22



# BUFFALO KWANZAA CELEBRATION

## continued

relevant short story she published entitled "The Adventures of the Dread Sisters."

Two more than deserving sisters were honored with awards. Christine Garmon-Williams received the Langston Hughes Award for her 12 years of diligent work on behalf of African American agencies. Karima Amin, educator and storyteller, received a silver Kinara from the Kwanzaa Committee, who awarded her for her consistency and contributions to preserving the African tradition. Sister Karima (who is also an accomplished actress), eloquently urged the community to tell their own story. "Our story is one that needs to be told...that has to be told. We owe it to ourselves...we owe it to our children...and we owe it to the world..."

Dr. Peggy Brooks-Bertram hosted the first night's program

The African Cultural Center Drummers and Dancers and an African Marketplace were the highlight of the second night of Kwanzaa, Friday, Dec. 27, "Kujichagulia" (self-determination). Bro. Akil Ajamu was the guest speaker, and the overflow crowd spilled into Masten Avenue.

On Saturday, a forum on the topic, "An Education Agenda for African American Children" took place at the Nile Valley Shule. A beautiful African naming ceremony

took place and The Children of Africa, along with students from Nile Valley, performed.

On Sunday, Dec. 29, the third day of Kwanzaa (Ujamaa) Dr. Maulana Karenga, the creator of Kwanzaa and the Nguzo Saba (Seven Principles of Blackness) spoke on the theme, "Kwanzaa, Community and African Culture: Recovering And Reaffirming Heritage."

Dr. Karenga is Chair and Associate Professor, Department of Black Studies, California State University, Long Beach and the author of several books and scholarly articles.

Clyde Morgan and Stephen Collins of SUNY at Brockport provided the entertainment.

The Kwanzaa Committee responsible for such a successful and well-planned program this year includes: Kenneth and Sharon Holley, Mwalimu Shujaa, Kofi and Nahuja Lomotey, Bro. Isa, Nas Afi, Iyetta Latif, Peggy Bertram, Nzinga Holley, Ismail Johnson, Monique Broadus, George Brown and Malik Shabazz.

Special mention should also be made of the Alliance of Afrikan Artists in America, which was responsible for the stunning African-centered backdrop used the first night of Kwanzaa at the Langston Hughes Institute.



**Book Review By Sharon & Kenneth Holley****"Kwanzaa: An Everyday Resource And Instructional Guide"**

*Kwanzaa: An Everyday Resource and Instructional Guide.* David A. Anderson/Sankofa. New York: Gumbs and Thomas, 1991. \$14.95.

David Anderson's guide is one that can be utilized by parents and especially teachers on "how to celebrate Kwanzaa." Chapter one (Moja) answers many of the questions associated with Kwanzaa, such as "What is the holiday?"; "What are the seven principles and what do they mean?" Giving an example of umoja, he writes: "Delores and George making two sweet, sweet babies and she giving birth to the Center of African American Culture (umoja-unity)." This chapter also includes instructions for preparing and implementing various activities of Kwanzaa, such as lighting the candles and giving the greeting.

Chapter two (mbili) and chapter three (tatu) emphasizes activities that are divided in two units, one for children under age 13 and one for older youth. This is definitely a "how to" book on Kwanzaa with loads of resource books that can be purchased by parents and teachers. There are activities and readings for children and students in all age groups. Pictures and illustrations are throughout the book. Each chapter ends with an andinkra



symbol - it's Akan name and meaning.

Sankofa, David Anderson's extended storytelling name is an andinkra symbol from the Akan proverb, meaning "Go back and fetch what was left behind." David, being true to his name, has gone back and

given us this Kwanzaa resource guide to fetch those of us who know about Kwanzaa and those of us who are learning about the holiday to a better understanding of our Kwanzaa celebration...as it must be passed down to our youth.





## Kwanzaa 1990

This scene was taken at a 1990 Kwanzaa, when Dr. Maulana Karenga, creator of Kwanzaa and the Nguzo Saba, the Seven Principles of Blackness, was guest speaker. Dr. Karenga is Chair and Associate Professor of the Black Studies Dept. at California State, is shown fourth from left, with the Kwanzaa

Committee members and awardees.

The photo shows seated, from left, Dr. Peggy Brooks-Bertram and Sis. Sharon Holley.

Standing from left are: Bro. Simba, Queen Ayanna, Bro. Kenneth Holley, Dr. Karenga and the Criterion columnist, Eva Doyle.



# Toward A Better Life

By MRS. EVA M. DOYLE



## Author's Notebook

.....**KWANZAA IS COMING!** Kwanzaa is observed in the African American community from December 26th of each year, to January 1st. Stay tuned to the Buffalo Criterion for an announcement of the Kwanzaa schedule for this year.

....Articles about **Kwanzaa** are beginning to appear in many publications across the country. The recent issue of **Family Circle Magazine**, included a brief section on Kwanzaa on a page which featured other well-known Holiday Celebrations.

A number of teacher magazines and student publications now include information about Kwanzaa. The responsibility of those of us who observe Kwanzaa seriously, is to make sure that these publications contain accurate information about Kwanzaa.

..... This columnist would like to join the "push" this holiday season, for supporting local Black businesses. I would like to encourage the readers of this column to spend money during the holiday season with our own businesses. Many people are looking for Christmas and Kwanzaa gifts. Don't forget your local Black press. Give a friend or loved one a subscription to the **Buffalo Criterion**.

Buying gifts does not mean you have to spend a lot of money. Be creative. Do something different. The holidays won't be so stressful if people think of ways to save money. So make a list. Stick to it. Give books or educational games to children. Bake something special. Donate your time or

services for a worthy cause. Focus on the real meaning of this holiday season.

..... The column, "**Eye On History**", will soon celebrate **15 years** being printed in Buffalo. It began in February, 1979 in the Buffalo Challenger and continues today in the Criterion. It also appears bi-weekly in Today's African American Chronicle, in Chicago, Illinois. The month of February will be a very special month, and this columnist is planning a few special things to highlight this **15th Anniversary**.

The column "**Eye On History**" has resulted in a series of tee shirts, featuring outstanding African Americans and a book entitled, "**Eye On History: Book I.**" More projects are planned for the future.

..... This columnist would like to encourage everyone to support the African American Cultural Center, located at 350 Masten Avenue. Mark your calendars! The Paul Robeson Theatre in the African American Cultural Center, will present "**Flyin West**" by Pearl Cleage, from February 4-27, 1994. Call 884-2013 for more information and reservations. This is a must see production for everyone. This is a production of four African American women who fought and survived in an all Black town that still exists, in Nicodemus, Kansas. Let's all sit back, relax and enjoy the wonderful theatre in the heart of our own community. See you there!



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SATURDAY, DECEMBER 18-24, 1993

## CHILD WATCH

# Kwanzaa for Our Children

By Marian Wright Edelman

Kwanzaa, the week-long African American holiday created by Maulana Karenga in 1966, offers an opportunity to reflect upon the traditional cultural and moral values that have historically held the African American community together. As we consider the seven principles of Nguzo Saba, which serve as models for personal development and community growth, let's keep our children's needs uppermost in our minds.

Many African American families celebrate Kwanzaa (which means "first harvest") instead of, or in addition to, Christmas. The symbolic lighting of candles, sharing of food, and remembrance of ancestors and history are the kind of positive rituals we need to strengthen our communities. By giving Kwanzaa a children's focus, we remind ourselves that nothing is more important than the quality of life we provide for our children. With the seven principles as a guide, we can use African-based traditions to work on behalf of our children. These principles are based on positive, nurturing behaviors that we should practice year round.

UMOJA (unity) urges us to care for each other and to strive for and maintain strong families, communities, and nations. One reason that Black children and families in America are facing so many crises is that we have lost the sense of unity that brought us through slavery, war, emancipation, reconstruction, and segregation. We must reweave the fabric of community if our children are to have any future at all. Let's put aside our differences and agree on a common goal: saving and improving the lives of our children. Let's be an example of what can be achieved when we work together for the common good.

KUJICHAGULIA (self-determination) encourages us to think for ourselves, and to take responsibility for overcoming the challenges before us. If our children are to overcome the epidemic of hopelessness that fills them with despair, we must teach them — through our examples — the power they have to make a difference.

UJIMA (collective work and responsibility) brings to mind the traditional African cultures that emphasize the common good over individualism and cooperation rather than competition. This principle reminds us to replace "me-first-ism" and "me-too-ism" with concern for others. Let's put aside our differences and, together, take responsibility for our children's lives.

UJAMAA (strong economic base) calls for us to recognize the influence we wield, but seldom use to our own advantage. Black

purchasing power, now over \$250 billion annually, exceeds the combined gross national products of Australia and New Zealand. But, all our spending has not translated into commensurate Black economic influence and concrete results for the masses of African Americans. We hold in our hands the potential to overcome the crises we're facing and build a solid foundation that will support our children in generations to come. Let's invest wisely and support Black-owned businesses who give good service to the community. This is an important step in reversing the cycle of poverty that stunts the lives of nearly half of Black children in America today.

NIA (purpose) focuses our attention on the meaning behind our actions, and the need to act with a sense of purpose. I can think of no better purpose than improving the life circumstances of our children, whose present is clouded and future threatened by a growing sense of peril. Let's make saving our children the purpose of everything we do.

KUUMBA (creativity) urges us to devote our creative energies to improving our communities. We all have talents — artistic and otherwise — to contribute. Our creativity has often helped us survive, whether we were making feasts out of table scraps or creating the music that is jazz. Creativity is the way our unsung heroes and heroines in our community devote themselves to bringing beauty and harmony into the lives of those around them. Let's make our children's well-being the focus of our creativity today, and dedicate all of our resources and abilities to building them the future they deserve.

IMANI (faith) is a testament to the power of spiritual belief and the hope that sustains us when we have nothing else. The poverty of the spirit that afflicts so many of our children and youths today is often caused by an absence of hope that burdens the heart and cripples the soul. It is up to us to give our children faith in us, in themselves, and in the possibilities of a life where faith is fulfilled. Before we can demonstrate this principle to them, we must rediscover and nurture it in ourselves. It is faith that gives the other principles of Nguzo Saba their meaning. And, it is faith that the holiday of Kwanzaa is all about.

As we celebrate this holiday season, let's memorize these principles and apply them to our everyday lives. With a child's face as our beacon and a child's needs as our guideposts, let's live up to Kwanzaa's potential as an affirmation of family, of community, and of life.



**Merry Christmas! | Happy KWANZAA!**

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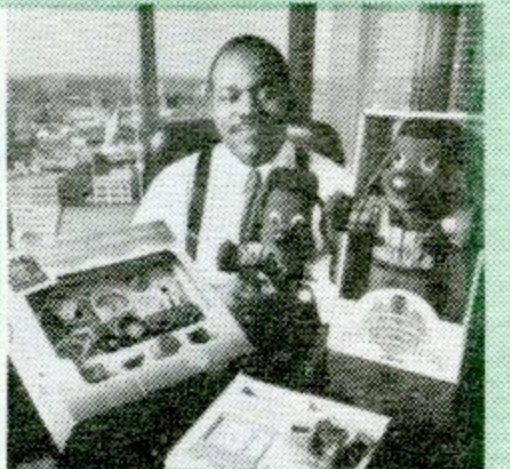
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Cultural Toys  
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## **WITCH HUNT!**

Black Office-Holders  
Routinely Probed  
During Reagan-Bush  
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Marian Wright Edelman:  
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CHILD WATCH/By MARIAN WRIGHT EDELMAN

# Kwanzaa For Our Children...

Kwanzaa, the week-long African American holiday created by Maulana Karenga in 1966, offers an opportunity to reflect upon the traditional cultural and moral values that have historically held the African American community together. As we consider the seven principles of Nguzo Saba, which serve as models for personal development and community growth, let's keep our children's needs uppermost in our minds.

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sung heroes and heroines in our community devote themselves to bringing beauty and harmony into the lives of those around them. Let's make our children's well-being the focus of our creativity today, and dedicate all of our resources and abilities to building them the future they deserve.

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## Visibly Committed



The work of the National Association for the Advancement of Colored People (NAACP), the Opportunities Industrialization Centers (OIC) of America, the National Urban League, and the United Negro College Fund (UNCF) is essential to the communities they serve. That's why R.J. Reynolds Tobacco Company is committed to their continued growth. No where is this support more visible than in the R.J. Reynolds Public Service Billboard Program.

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**CULTURE!** Bubacarr Menneh, a merchant from Senegal, West Africa, displays his wares during the recent Pre-Kwanzaa African Marketplace at the Langston Hughes Institute recently. Brother Bubacarr, who has visited Buffalo several times, has some of the most beautiful cultural items available. If you missed him this time you can still get beautiful, cultural gifts from Harambee Books & Images Of Us on Fillmore & E. Utica; Bora Sanaa, 25 High St.; Out of Africa on Bailey; Africa Hut on Elmwood (near Bryant). There are also many other vendors of African and African-centered merchandise who work out of their homes. Many of them were present at the Pre-Kwanzaa Market Place, and will be displaying their items during the upcoming Kwanzaa celebrations! Happy Holidays! PHOTO XAVIER



# Local News

12-27-1993



ROBERT KIRKHAM/Buffalo News

Kenneth Holley lights the ceremonial "mishumaa saba," each candle representing one of the seven principles of Kwanzaa. Observing, from left, rear, are Salah Jason Ross Brown, Tiffany Mingo and Trevor Drayton, and front, from left, Makeda Holley and Theresa Mingo.

## Start of Kwanzaa is heralded

### *Speaker stresses positive images are vital for young*

By CHARLES ANZALONE  
News Staff Reporter

Salah Jason Ross Brown sat calmly and confidently near the podium Sunday night awaiting his role as keynote speaker for the opening night of Buffalo's Kwanzaa celebration.

A capacity crowd had endured the frigid temperatures to gather in the Langston Hughes Institute, 25 High St.

The people awaiting the beginning of this year's African-American cultural celebration were buzzing with anticipation and pride. A musician sitting next to Brown near the podium played a drum.

Was Brown, who is 18, nervous?

"This is my extended family," he said. "My people are right here. There is nothing to be nervous about."

Brown, a Buffalo native and City Honors graduate, is in his first year of studying education at Morehouse College in Atlanta.

He was an appropriate choice to launch the seven-day secular ob-

servance, which is a celebration of African-American heritage and culture.

Brown, who said he hopes to begin an alternate style of education more supportive to African-Americans, talked about unity, which coincided with the first of seven principles celebrated in the holiday.

But he said Kwanzaa is particularly important this year because of racist and exploitive images so pervasive to African-Americans — such as violence, lawlessness, defeat and alienation.

Brown said images are vital to African-Americans and there is a need to develop positive images for his people, especially young people.

"It may be difficult to do because there is such a large amount of negative imagery in front of us," he said. "We need to get past the unfair images that society has created for ourselves, and that we have created for ourselves."

Kwanzaa and the solemn ceremony of Sunday night were a start,

Brown said. Understanding the principles of Kwanzaa, such as self-determination and cooperative economics, provide inspiration and offer an alternative, he said.

"Kwanzaa is a way we define ourselves," he said. "It's a way of life."

The Kwanzaa celebration continues this week with a candlelight ceremony in memory of the victims of crime.

The vigil will begin at 6 p.m. Thursday at the Martin Luther King monument in the city's Martin Luther King Park. More than 2,000 lights have been strung together in the fir trees behind the monument for the vigil.

Another highlight of this year's celebration is a lecture by the founder of the Kwanzaa holiday, Maulana Karenga, professor and head of the department of black studies at California State University in Long Beach. The lecture will begin at 7 p.m. Wednesday in the Charles H. McCoy Convention Center, 653 Clinton St.



## Toward A Better Life

By MRS. EVA M. DOYLE



# Kwanzaa At The African American Cultural Center

If you have not experienced Kwanzaa at the African American Cultural Center, then you certainly have missed one of the highlights of the season. The African American Cultural Center, located at 350 Masten Avenue, was packed with an overflow crowd last Tues., Dec. 27th. This was the night of Kujichagulia, or self-determination and one of the special things about it, was the fact that a large number of young people were in attendance.

The other thing that made it special and very unique, was the appearance of the African American Cultural Center Dancers and Drummers. Their appearance each year during Kwanzaa, is always highly anticipated by everyone. From the very beginning of their entrance into the room, they hold the audience in awe.

These young men and women are highly talented and they bring the tradition of African dance and music home. Their rhythm, their style, their spirit and high energy, makes an entire room come alive and the audience loves every moment. The very talented drum director is Charles Costner. The dance instructor is Ms. Tiffany Mingo.

The community must applaud the diligent work and determination of the Director of the African American Cultural Center, Ms. Agnes Bain. She has been consistent in her efforts to provide positive programming for our youth and quality theatre for the entire community. The Assistant Director, Ms. Alicia Banner, provides the much needed support needed to continue the fine work at the Center.

The African American Cultural Center is one of the oldest institutions in our community. It is 35 years old. The Paul Robeson Theatre is now celebrating 25 years. This columnist would like to

urge the community to support the fine plays that are through the Paul Robeson Theatre.

The African American Cultural Center literally embodies all seven Principles of Kwanzaa year round. Those principles are: Umoja (Unity); Kujichagulia (Self-determination); Ujima (Collective work and responsibility); Ujamaa (Cooperative economics); NIA (Purpose); Kuumba (Creativity); and Imani (Faith). These principles need to be repeated often and shared with family and friends.

During the observance of Kwanzaa at the African American Cultural Center, awards were presented from the Center by Ms. Alicia Banner, in recognition of volunteer service. Those awards went to Ms. Paulette Harris, Marvin Harris and Charles Costner.

The program continued with the introduction of the speaker, by the host, Brother Malik Shabazz. Sister Debra Johnson was the featured speaker. Ms. Johnson is a member of ASCA (Association For The Study of Classical African Civilization).

Ms. Johnson noted that ASCAC has been here locally since 1986 and it has grown. It is an organization that strives for the study of our history. She noted the following: We have to be the ones to correct our history. Europeans have taken from us and put out information that is wrong. We must study and be willing to do the research. Whatever you are involved in, if you study it, it will take you back to Africa."

Sis. Debra's comments were brief, but they were also profound and she left the audience with something to take home. Before concluding, Sister Debra introduced some special friends — Brother Kush Selassie, from Rochester, and Sister Joyce Hill, a teacher at the



Revealing  
Interview  
With Castro:



\* The Truth About  
US-Cuban Relations  
\* The Fast Rise Of  
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Crisis In Black  
Political  
Leadership  
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CHALLENGE: Maulana Karenga takes Kwanzaa back to its center.

PHOTO XAVIER

# Karenga Takes Definition Of 'African' Beyond Color & Kente

**Challenges, electrifies audience of some 400 to avoid the commercialization of Kwanzaa, to redefine themselves, and practically apply the 7 principals of Blackness (Nguzo Saba) to their everyday lives.**

**Buffalo --** Approximately 400 persons braved frigid winter weather to come out to the beautiful new E.H. McCoy Convention Center on Clinton and Adams Street last Wednesday night to hear Maulana Karenga, the creator of the African American holiday Kwanzaa.

Against the vibrant red, black and green backdrop depicting the Nguzo Saba (7 Principals of Blackness), Maulana essentially brought Kwanzaa back to its center; an African/moral lifestyle and set of values. Citing the growth of Kwanzaa and the principals upon which it is rooted, he warned his audience against attempts to commercialize this unique holiday.

"Kwanzaa is a time for celebration for the good in

life," said Karenga, a time to "celebrate our family, community, culture, friendship, history and struggle for liberation."

He said that a recent article in the *New York Times* suggesting that Kwanzaa would soon be commercialized, was "just White folks wanting to attack a Black holiday and not wanting to deal with its values." He said that Black people would have to keep their focus and create a "wall against the penetration of the corporations."

"This is a capitalist society," he admonished. "They commercialize everything; they sell their mothers and daughters....you can rent a womb - that's what capitalism does. There's no respect for humanity...just a perverse need to make money."

Many African Americans, he added, incorrectly use Kwanzaa as a substitute for Christmas and give expensive, commercial gifts.

"A Black person has no business buying Kwanzaa products outside the community," he charged. "Our oppressor cannot be our teacher and can't be our merchant during Kwanzaa!"

"Who cares whether Hallmark makes (Kwanzaa) cards?" he quipped. African Americans he explained, are expressing "one of the fundamental principals of Ujamaa (cooperative economics)" when they buy Black.

"It's up to you to determine whether Kwanzaa remains what it is or another 'shop till you drop' holiday."

So what should we give?

Pitts Regains  
Powerful Majority  
Leader Post

**Bell suggests his removal as chairman of important Economic Development Committee was result of his refusal to support Pitts' bid for Majority Leader. Says decision based on "principle." Pitts vows to continue to work with Bell. "He deserves to have his choice."**

Ellicott District Councilman James Pitts recaptured the powerful Majority Leader post on the Common Council with an 11-2 vote vengeance during Council hearings earlier this week.

Pitts, who served as Majority Leader for six years from 1983 to 1989, was ousted by Councilmember-at-Large Eugene Fahey in 1989.





PITTS

BELL

However he added that "Pitts is certainly qualified from a knowledgeable point of view..."

Bell's removal from the important Economic Development Committee was a result of his refusal to agree to cast his vote for Pitts, he acknowledged.

"I was the only chairman who was replaced," said Bell. "It's plain to me why I was removed."

Councilman-at-Large Bell chaired the Economic Development Committee for the past six years, and pointed to having worked successfully on six block grants; none of which were vetoed by then-mayor James Griffin "because we reached agreement over what should be in and what shouldn't be in," continued Bell.

Carl Perla, he said, was given the chair, because he went along with the deal to support Pitts. Perla, he noted, voted in the past to make Fahey chairman over Pitts.

Recalling the often turbulent era of the Griffin administration, Pitts says he foresees a lot more cooperation with the new administration, "so we will be able to magnify one thousand fold, things we're able to do for the community and the city."

He expressed appreciation for the support of his fellow council members.

"I feel my colleagues restored me because they respect my ability as a legislator and what I've been able to do," he said, citing the great potential now to "move the city forward."

"There's a lot of responsibility with the position...a lot of expectations...potential...a lot of faith. I'm back in the saddle again," said the veteran legislator.

However not all his colleagues agreed that Pitts should be returned to the position - namely Councilman-at-Large Clifford Bell, who also sought the post.

"The vote I made was based on principal," he said of his decision not to support Pitts.

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# KWANZAA

## continued

"Books and heritage symbols," said Karenga, "to reaffirm our rootedness..."

### -Visions & Values-

In not allowing Kwanzaa to become commercial, the true vision and value of the holiday can be used to help African Americans return to the greatness of their ancestors, Karenga suggested.

"How did we get out of our history? How do we get back?" he asked rhetorically.

"Kwanzaa," he remarked, "is a time for sober reflection."

Black people, he said, have been "made a footnote in somebody else's history." And although our enslavers did not expect us to survive the "shock of the transition" (from freedom to enslavement), we did. Yet today we still call ourselves by the name our slavemasters gave us, said Karenga of the word "nigger."

Admonishing those who insist on using it, he explained that the word was created in the first place to deny Africans their humanity; to root them out and make it easier to kill and oppress us; to "redefine Black men outside the realm of humanity."

He also criticized recording artists/rappers who make records that refer to Black women as "an itch with a B in front of it."

"How can a Black woman listen and repeat the words and dance to her own degradation," he said of music that

was "degrading and self-humiliating."

And Black actors Whoopie Goldberg and Morgan Freeman and superstar Michael Jackson were also put on notice and referred to as "visible public symbols of self-degradation." These entertainers and many others like them he quipped, were not only "dreaming of a White Christmas but a White life."

Morgan Freeman, he said, "toms too much...He tomed in 'Driving Miss Daisy.' He should have put her out and made her walk," he said to laughter and applause. "Come home Morgan..."

Whoopie and Michael "made all the right White moves," but Goldberg, he said, still ended up humiliating herself. And Jackson, who "denied all the fundamental parts of him...after disfiguring himself and distorting his gender," was still persecuted. "Then he comes home and asks African Americans to stand up for him..."

### -Kwanzaa Is A Special Time-

"We've got to be able to love again," Karenga reminded us, and that love begins with self.

"People are always telling themselves, 'I'm not really African,'" he said. "What are you, some kind of space person?"

Yet in spite of self-denial and self-mutilation, we have survived and achieved.

Kwanzaa reminds us that we must redefine ourselves taught Karenga; placing ourselves back in history and asking, "what does it mean to be African in this place and this time?...That is the question this Kwanzaa."

Then skillfully taking our Africanness beyond color and kente cloth, Maulana explained: "It's wrong to define Africanness the same way Whites do" (i.e. 'Blackness/African' is a color, having rhythm, possessing physical prowess, small brains and large genitals).

"So what does it mean to be African in this time and place?" he continued. "If anything...it must speak to the need for spiritual and ethical grounding in our own culture...we must go back in the past and ask, 'how did ancient Africans define themselves?'"

Quoting from ancient texts, he explained that we can't really claim to be African unless we are ethically, morally and spiritually grounded.

In beautiful prose, Ancient Africans made strong moral statements and defined themselves in strong moral terms. Thus to be African included being truthful, righteous, just, "a possessor of character," "beautiful by what comes from (the) mouth," dignified, pleasant, mannerable, a follower of rules of conduct/laws, builders, creative, kind, tender, caring and peaceful. Additionally, noted Karenga, according to Ancient African texts: "If you are wealthy and want to give it to God - give it to the poor...God stands satisfied when the poor are cared for."

"Black people have to be raised up in righteousness - not fantasy," said Maulana Karenga. "Can our whole town be our witness? Can our family be our witness? (to the aforementioned virtues of Africanness?) Can you say I practice each of the 7 Principles (Nguzo Saba)?"

"You can say you're Black...but say in your mind, 'it's a constant struggle.'"

### -Black Love-

An important aspect of that struggle, he continued, is Black male/female relationships (a topic which he said he may return to address in depth next Kwanzaa).

"Whatever we do we should do as man and woman and not allow society to hack us apart...we must love each other," he said to his rapt audience.

Addressing his comments to the men in the audience, he instructed them to "say to your woman - 'I love you' - and not just as a 'strategy to the point of acquisition.'"

Such a declaration of affection could and should come at unsuspecting times spontaneously, he continued. For example, while reading the paper, envision her face on the pages, put the paper down and tell her "I missed you before I met you...I needed you before I knew your

name." His audience responded with cheers and applause.

Additionally, he said, we've got to be able to forgive and forget; to move from incrimination to embracing.

Karenga said he personally

CON'T. PG. 7

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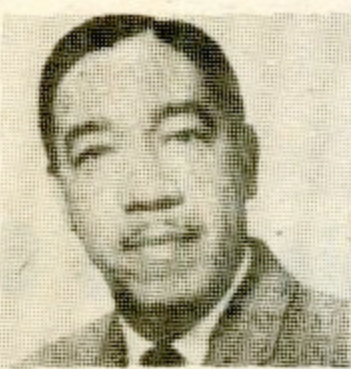
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**"HOME OF THE TID BIT"**





# NAACP SPEAKS

Daniel Acker

## NAACP Annual Jubilee Day Celebration

The Buffalo Branch NAACP will present the Annual Emancipation Proclamation Day Service, Saturday, January 8, 1994 at St. Luke A.M.E. Zion Church, located at 314 E. Ferry St. The service will begin at 1:00 PM and the speaker will be the Rev. Maurice Bolden, pastor of Calvary C.M.E. Church. Rev. Robert Graham, pastor of St. Luke A.M.E. Zion Church will be the Master of Ceremonies. The public is invited to attend.

President Abraham Lincoln signed the Emancipation Proclamation on January 1, 1863 freeing *four million* slaves. Forty acres of land and a mule were promised each free slave; however, the promise never came to fruition. African-Americans have been celebrating that historic event ever since it happened. 129 years ago. In the last paragraph of the Emancipation Proclamation, President Lincoln said that it was "sincerely believed to be an act of justice, warranted by the Constitution upon military necessity."

If the Proclamation of Emancipation was essentially a war measure, it had the desired affect of creating con-

fusion in the South and *depriving* the Confederacy of much of its valuable laboring force both in house and out in the fields. If it was a diplomatic document, it succeeded in rallying to the Northern cause thousands of English and European laborers who were anxious to see workers gain their freedom throughout the world. If it was a humanitarian document, it gave *hope* to millions of Negroes that a better day lay ahead, and it renewed the faith of thousands of crusaders who had fought long to win freedom in America.

Negros had neither *political* or *economic* freedom in the South or North. Black leaders were concerned about these matters. The National Convention of Colored Men, which met at Syracuse, NY in October, 1864, discussed the questions of employment, enfranchisement, and the extension of freedom.

Those persons who fail to remember their past history, sometimes are doomed to repeat it. Come to this free service and celebrate Jubilee Day.

## KWANZAA continued

looked to the end of this struggle when he could enjoy peace with his woman at his side.

"Let's go on and win this battle Black people!" he urged.

### -Kwanzaa Is...

The Kwanzaa celebration is the epitome of self-determination as practiced by our ancestors.

"I didn't go to the White man and ask if I could have this holiday," said Karenga. "I put it (Kwanzaa) to you and you and me and others like us embraced it because it meant something to us."

Kwanzaa, he said, is growing tremendously throughout the world. "This year we even got a request from India" (about information on Kwanzaa).

Why is it growing so much?

For starters, said Maulana, "it speaks to the need of African people and their life enforcing values." Secondly, he continued, it represents the special way Africans speak with their own culture and clothing. It reaffirms our rich and ancient tradition and reinforces our rootedness in our culture. And lastly, it brings us together on the "common ground of our Africanness."

Kwanzaa, the holiday's creator continued, revolves around several fundamental activities, among them: a time for in-gathering of the people; bringing together all generations; a time to come back to yourself culturally; a special time for the creation and The Creator ("a holy celebration...a time to give thanks for life"); a time for recommitting of the past and

raise and praise the names of those who gave their lives for us; a time for the recommitment to our highest ideals/what it means to be humans ("We are, in the final analysis, defined by the values and practice to which they lead); and a time for celebration for all the good in life; our family, community, culture, friendship, history and struggle for liberation.

### -Believe In Work-

Reflecting on the development of the Nguzo Saba, Karenga noted that he placed Imani (faith) as the last principle and Umoja (unity) first

because "without unity nothing can be done...without faith nothing can be sustained."

"Faith without work is dead," he continued, "and the only way to show your faith is through work...This Kwanzaa people, believe in work."

He ended, as he always does with words of wisdom from some of our greatest ancestors, and his declaration of faith in our potential for greatness as a race who will one day, "step back on the stage of human history...a free, proud and productive people."

-AL-NISA

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# EYE ON HISTORY

By Eva M. Doyle



## Maulana Karenga: A Powerful Speaker

One of the most electrifying nights of Kwanzaa occurred on Wed., Dec. 29th, 1993, at the beautiful C. H. McCoy Convention Center, located on Clinton and Adams Streets. Dr. Maulana Karenga, the creator of Kwanzaa, spoke on "The Vision And Values Of Kwanzaa: Returning To History And Culture."

It was a cold frigid night, but Dr. Karenga made it hot inside with his rapid fire lecture on the real meaning of Kwanzaa. Hundreds of people came out despite the harsh temperatures and applauded the Kwanzaa creator continually during his presentation.

Dr. Karenga is the Professor and Chair of the Department of Black Studies at the California State University at Long Beach. He is the author of several books and scholarly articles including: "Introduction To Black Studies." He is the author of "The African American Holiday Of Kwanzaa: A Celebration of Family, Community And Culture."

During his lecture, Dr. Karenga noted the increasing popularity of Kwanzaa not only in America, but throughout the world. He observed that he recently received a request from India on materials related to Kwanzaa. He posed the question — "Why does Kwanzaa grow so much?" He stated that, "It grows among African people because it speaks to their need and appreciation for its cultural tradition and values. It celebrates and reinforces family and community. We don't go to a multicultural table begging. We go with our own culture and we put our own item on the agenda."

It also grows because it reaffirms our most rich and ancient traditions. It grows because it brings us together from all religious traditions, all customs and all classes. Kwanzaa is a time of in gathering of the people. It reaffirms the bonds between us as African people. Africans who are Muslims, who are Christians, who are Black Hebrews, can come together on common ground. It is not religious. And therefore, we stand on the common ground of our culture. Kwanzaa brings together all generations both young and old."

Dr. Karenga continued by saying that "Kwanzaa is also a time for getting back to yourself culturally. It is a time to be Black and feel comfortable about it. It's time to come home and take the yellow wig off. It's time to think about who we are and what we are. Kwanzaa is also a time for thanksgiving of the earth and all that is on it. It is a time for moral commitment and of honoring the Creator. It is a time for commemoration of the past. It is a time to praise those on whose shoulders we stand. It is a time for praising those such as Malcolm X, Fannie Lou Hamer, Ida B. Wells, Frederick Douglass, Sojourner Truth, Nat Turner and Gabriel Prosser. They were so great that when they stood up, they were the heights of mountains and when they lay down, they were the lengths of rivers."

But don't just praise them. Praise ordinary people — people like your grandmother and grandfather; people like the man and woman down the street. These people taught you African values by teaching you to speak truth and do justice. We are in fact the fathers and mothers of humanity and human civilization. We must appreciate our role as heirs and custodians of this great legacy. We are an African people."

The Nguzo Saba or the Seven Principles serve as the central focus of Kwanzaa. Dr. Karenga urged the audience to make the seven principles of Kwanzaa an integral part of their daily lives. He also referred to an article in the New York Times which pointed to the idea that Kwanzaa might become a commercialized holiday. He reacted to this by stating that, "This was just White folks wanting to attack a Black holiday and not wanting to deal with its values." He warned his audience against falling into the trap of commercialization of Kwanzaa and to work toward keeping the values and traditions of Kwanzaa intact. He stated that, "A Black person has no business buying Kwanzaa products outside the community." He emphasized that, "Our oppressor cannot be our teacher and can't be our merchant during Kwanzaa!"

Dr. Karenga said that to buy Black is one of the basic principles of Kwanzaa and it demonstrates Ujamaa which is cooperative economics." Dr. Karenga also spoke on gift giving during Kwanzaa and he stressed that we should not give expensive gifts or use Kwanzaa as a substitute for Christmas. Instead, we should give books or heritage symbols as Kwanzaa gifts.

It is important, Dr. Karenga noted, to keep the original African focus and spirituality of Kwanzaa. He told his audience, "It's up to you whether or not Kwanzaa remains what it is or becomes in another week of 'shop 'till you drop.'"

African Americans must struggle against the attempt to make Kwanzaa like any other holiday. Dr. Karenga



DR. MAULANA KARENGA

stated that we must return to our history and culture. We have been lifted out of our own history. He states, "To be lifted out of our own history, is to be pulled out by the roots. They did not expect we would survive the transitional shock. There are many signs of shock in this transition — the increase in violence, mental illness, self-hatred, alcoholism and especially value disorientation."

We need the words of Dr. Karenga now more than ever before, because he brings us back home. He brings us back to ourselves. If we follow the principles of Kwanzaa all year long, then we can put our communities across the country back on track. We can bring back the moral values and decency that we so desperately need today. And despite of all the lectures, the writings and the celebrations of Kwanzaa each year, this columnist still finds people who misunderstand Kwanzaa or who do not take the time to learn more about it. So there is still a great deal of work to do.

Dr. Karenga cannot do it all alone. He brings the message to us. It is up to us to take Kwanzaa seriously to spread the word, to correct the misinformation and to make sure that Kwanzaa remains the cultural holiday that it was intended to be.



# The Challenger

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## KWANZAA

### continued

ture. Donation is \$5 for adults.

The annual Kwanzaa celebration kicks off on Monday, December 26. The theme is "Spreading The Word, From Umoja (Unity) To Imani (Faith)." All programs begin at 7pm. The schedule is as follows:

#### Monday, December 26 Umoja (Unity)

Langston Hughes Institute, 25 High Street. Speaker: Bro. Akil Ajamu. Entertainment by the Watoto of Nile Valley Shule and the Kwanzaa Committee Dancers and Drummers.

#### Tuesday, December 27 Kujichagulia (Self Determination)

African American Cultural Center, 350 Masten Avenue. Speaker, Bro. Ron Fleming. Entertainment: African American Cultural Center Dancers and Drummers, Naming Ceremony and African Marketplace.

#### Wednesday, December 28 Ujima (Collective Work & Responsibility)

C.H. McCoy Convention Center, 653 Clinton St. at Adam. Speaker: Dr. Maulana Karenga, creator of Kwanzaa and the Nguzo Saba. African Marketplace. \$5 donation.

#### Thursday, December 29 Ujamaa (Cooperative Economics)

Downtown Africana Research Museum, 345 Franklin St. near Tupper. Panel Discussion: "Can We Get Some Justice?"

#### Friday, December 30 Nia (Purpose)

Calvary Baptist Church, 1184 Genesee St. Rites of Passage Program.

#### Saturday, December 31 Kuumba (Creativity)

BFNC Moot Senior Citizens Center, 292 High Street. Open Forum for speakers and entertainment.

KARAMU - FEAST. Bring a dish or something to share: NO pork, NO red meat, NO alcohol please!

#### Sunday, January 1 Imani (Faith)

Celebrate at home with family and friends!

City-wide activities of Kwanzaa are co-sponsored by the Kwanzaa Committee of Buffalo and all of the above mentioned agencies and centers.



DR. KARENGA

## Lecture By Creator Of Kwanzaa To Highlight Celebration

Dr. Maulana Karenga, the man who created Kwanzaa and the Nguzo Saba (7 Principles of Blackness), will keynote the Wednesday, December 28 night of the Kwanzaa celebration at the C.H. McCoy Convention Center, 653 Clinton at Adam Street at 7pm.

Dr. Karenga is a popular and frequent visitor to Buffalo during the Kwanzaa season. His much anticipated lectures are as entertaining as they are historically and politically profound. Dr. Karenga is professor and chair of the Department of Black Studies, California State University, Long Beach. He also serves as Chair of the President's Task Force on Multicultural Education and Campus Diversity at the University and is the author of numerous scholarly articles and books.

An African Marketplace will also be featured on the evening of Dr. Karenga's lec-



# The Challenger

WE WISH TO PLEAD OUR OWN CAUSE. TOO LONG HAVE OTHERS

SPOKEN FOR US.



**KUUMBA!** The recent Kuumba Marketplace held recently at the Center of African American Culture was a resounding success, as evidenced by the photos above. Vendors from Rochester and Buffalo offered shoppers a wonderful display of gift ideas. Indeed, the Kuumba Marketplace had something for everyone!



C

Friday, December 16, 1994

THE BUFFALO NEWS

# Local News

## LIGHTING UP THE HOLIDAYS



Joshua Vega lights the last of the candles Thursday afternoon during the annual candlelight holiday obser-

ROBERT E. STODDARD/Buffalo News  
vance for Kwanzaa, Christmas and Hanukkah in the Educational Opportunity Center auditorium downtown.





ROBERT E. STODDARD/Buffalo News

## Dancing in unity

The Kwanzaa Committee Dancers and Drummers help open Kwanzaa, the seven-day African-American holiday of heritage and community. Monday's theme was Umoja, or unity. Mbaye Diagne plays the drum while Anisha Hassan dances in the opening night program at the Langston Hughes Center. Today's theme is Kujichagulia, or self-determination, with activities this evening at the African American Cultural Center, 350 Masten Ave.



## LOCAL People in the News



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PG. 3

PG. 5



Founder's  
Message:

Dr. Karenga Explains  
Kwanzaa's Cultural And  
Moral Grounding

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## WORLD NEWS UPDATE



\* Liberians Sign  
Peace Accord!

\* Rwanda:  
Genocide Was  
Planned!

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## Inside Rochester:



King  
Photo  
Exhibit  
Comes

To Rochester

PAGE 14

BUFFALO • ROCHESTER • NIAGARA FALLS • LACKAWANNA

## KIRKLAND'S KORNER

The Walmart,  
Six Flies In  
Buttermilk

# Challenger

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DECEMBER 28, 1994 VOL. 30 NO 52

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ALVIN COSBY

## Who Killed Alvin Cosby?

\$3,000 reward fund  
set up to help bring  
killer or killers of  
popular Buffalo  
teacher to justice...

If friends, relatives and acquaintances of Alvin Cosby have it their way, Mr. Cosby's untimely death won't be just another statistic in Buffalo's tragic list of persons murdered in 1994.

A reward fund has been set up to help bring his killer or killers to justice. Cosby, a 35-year-old Buffalo teacher, was gunned down September 2 in the kitchen of his Strauss Street home. The killer took \$200 and Cosby's 1993 Ford Probe, which was recovered later on the West Side. Named Buffalo's Teacher of the Year in 1991, he often took youngsters in the inner-city neighborhood where he lived swimming or to ballgames. He was known throughout the school system and his community for his personal efforts to help young people.

The Buffalo News and the Buffalo Teachers Federation started the fund last week at M&T Bank with \$3,000 in

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## Kwanzaa '94

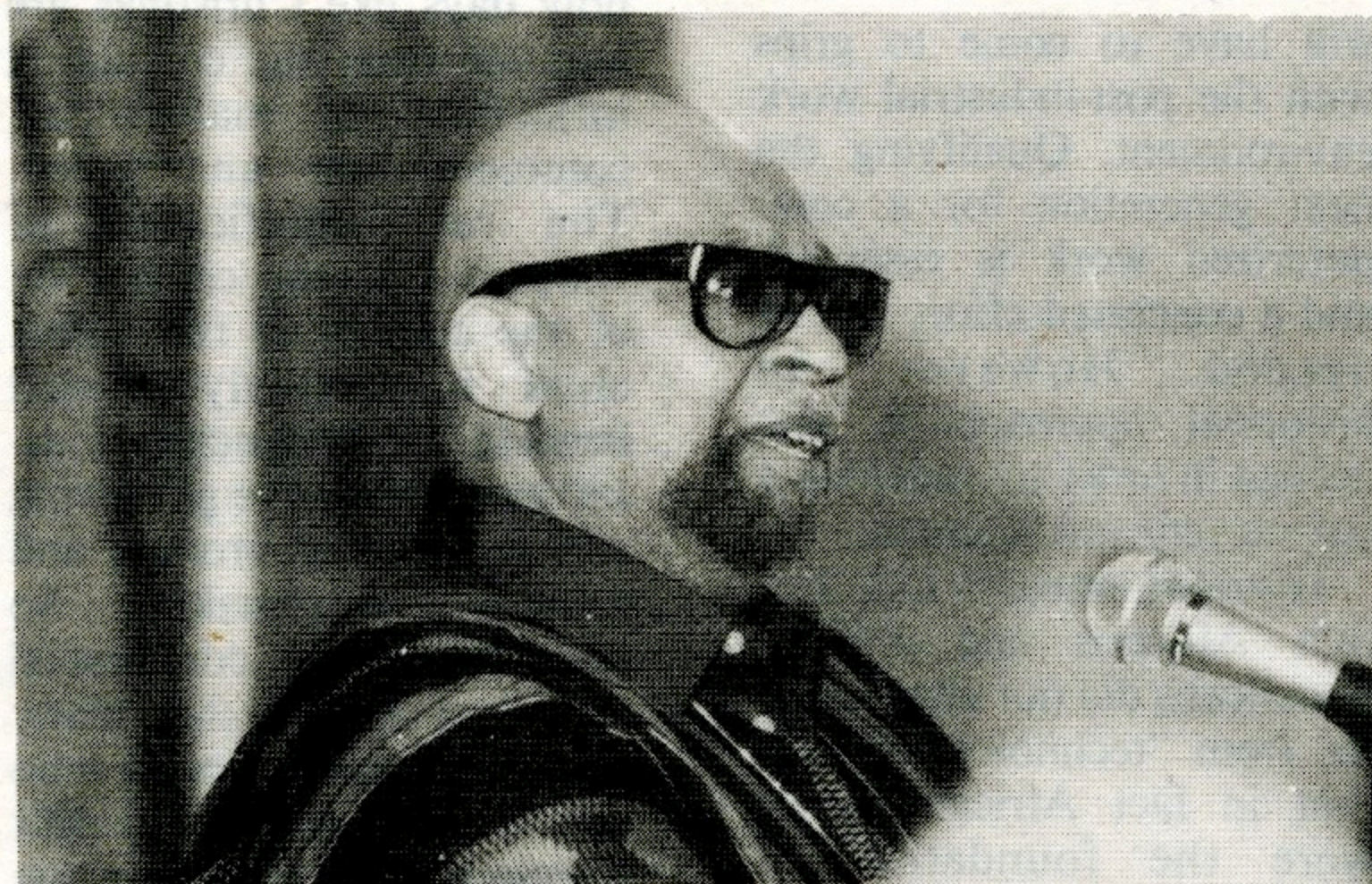


**CULTURE!** Buffalo kicked off it's annual Kwanzaa Celebration with a cultural 'bang' on Monday night as a standing room only crowd enjoyed a night of spontaneity and comradery. There was plenty of dancing and drumming and good vibes! Tonight, (Dec.28) Kwanzaa founder Maulana Karenga will speak at the C.H. McCoy Center in celebration of the third night, Ujima (Collective Work & Responsibility) at 7pm. Don't miss it! PHOTOS SIMBA



# Kwanzaa: Cultural And Moral Grounding...

By DR. MAULANA KARENGA



DR. KARENGA

Kwanzaa is organized around five fundamental activities: 1) ingathering of the people which reaffirms the bonds between them; 2) special reverence for the Creator and creation which recognizes and reaffirms the bond of mutuality between the divine, social and the natural; 3) commemoration of the past which is directed toward honoring and emulating the ancestors and understanding the meaning and obligations of our history; 4) recommitment to our highest cultural values, especially our moral and spiritual ones; and 5) celebration of the good of life, i.e., life itself, love, sisterhood/brotherhood, family, community, the earth and universe, the human person and human possibilities, our struggle, history and culture.

But of these five fundamental activities none is more important than our commemoration of our past. For in doing this, we not only honor the moral obligation to remember and raise up the name and legacy of our ancestors, but also we think seriously and deeply about our history and culture and ask ourselves what does it really mean to be an African in light of this. It is Fannie Lou Hamer who taught us that there are two things we should all care about, never to forget where we came from and always praise the bridges that carried us over. In practicing this morality of remembering, we reaffirm our location in the rich, varied and most ancient human tradition, the African tradition. And we give appropriate thanks and honor to those who gave their lives so that we might live fuller and more meaningful ones. But we also learn the lessons and meaning of their lives, identify and absorb a spirit of human possibility and begin to understand and accept the obligations of our history. For when Mary McLeon Bethune said that "we are heirs and custodians of a great legacy," she was both calling attention to our ancestors' legacy and challenging us to honor this great legacy by bearing the burden and glory of our history with strength, dignity and determination. And inherent in this statement and implicit challenge is a call to recognize who we are and act accordingly. In a word, it is a challenge to raise and respond effectively to the question of what it really means to be African.

The question of what it means to be African is a central question each day of Kwanzaa. But it has an even

more special meaning when it is raised on the Day of Assessment, January 1st, the last day of Kwanzaa. Kwanzaa takes place during a time, as the Ashanti say, when the edges of the year meet, when the old year is going out and the new year is coming in. And for us as African people, this has historically been and remains a time of turning inward, sober assessment of ourselves and community and recommitment to our highest values in heart, mind and practice. During the Kwanzaa season, then, and especially on the Day of Assessment, we must raise the question of what it means to be African, and then ask ourselves in what way have we honored or failed to honor its meaning. This is such a central question for it is not only about what it means to be African but also in a real way what it means to be human in the most moral and meaningful sense.

**"...We are our own liberators and a people that cannot save itself is lost forever..."**

It is Malcolm X, the moral teacher and martyr who offered his life as his most definitive lesson, who said that in order to be the African person and people we must be, we must wake up, clean up and then stand up. Saying this, he was in fact insisting on a *cultural* and *moral* definition of what it means to be African. By waking up, he meant *coming into consciousness* of one's self - that is to say, grounding oneself in knowledge of one's *history* and *culture*. This is why he said that "of all our studies history is best prepared to reward our research." By cleaning up, he meant *spiritual and ethical grounding*, that is to say, speaking truth, doing justice and walking in the way of righteousness. And by standing up, he meant *self-consciously engaging in struggle* to bring into being a just and good society and create the moral community we want and need to live in for maximum human flourishing. It is, then, in this ongoing three-dimensional process of cultural, moral grounding and practical engagement to create and sustain moral community, that we realize and reaffirm our Africanness. For we are not simply who we say we are, but who we are at the end of each day when we

measure ourselves in the cultural and moral mirror of our history and current practice.

So Malcolm would not accept surface attributes to define our Africanness. He would not accept claims of natural rhythm, sexual power, athletic ability or any of the surface and stereotypical ways others define us, or we in our weaker moments define ourselves. In measuring the quality of a person's claim to be African, Malcolm would want to know what this person knows about her history, about his culture, whether or not he or she lives a moral life, speaking truth, doing justice and walking in the way of rightness, especially in relations with others. And he would want to know if and how they participate in our people's struggle for a just and good society. Thus, in measuring people's claim of commitment to Kwanzaa, Malcolm would want to know that the people who celebrate Kwanzaa know its roots and meaning; know the culture and history from which it comes and defend it against the process of commodification, commercialization, trivialization and empty routinization which substitutes as substantive engagement. And Malcolm would certainly want to know that these people share Kwanzaa's vision and practice its values daily, that they embrace and uphold these values which reaffirm and strengthen family, community and culture. Finally, he would want to know that they teach this vision and these values to their children and instruct them, as the ancient Egyptians said, to stand up and sit down by them and to see them as a rich and eternal legacy of their fathers and mothers.

Malcolm's teachings and expectations are good to raise at Kwanzaa, for they speak to the most definitive meaning of being African in terms of moral and cultural grounding. For Kwanzaa is also and above all about cultural and

moral grounding, about reaffirming and strengthening family, community and culture; and enabling us to raise and answer Frantz Fanon's three questions: who am I; am I really who I am; and am I all I ought to be? These are questions of identity, authenticity, and moral obligation. The answers to them obligate us to see ourselves above all, as fathers and mothers of human civilization; sons and daughters of the Holocaust of Enslavement; and authors and heirs of the reaffirmation of the '60s. Moreover, each of these historical aspects of our identity obligates us to be morally and culturally

grounded; to speak truth, to do justice, to oppose all forms of enslavement and oppression, and to constantly strug-

## KIRKLAND continued

gle in *The Challenger* newspaper noted the lack of Blacks on the federal court system in Western New York. At that time the new position of Federal Public Defender had been created, and *The Challenger* went on record calling for the appointment of a Black. Subsequently, a Black was appointed.

There is no doubt that Judge Scott will make a fine magistrate, he is a fine city court judge. Therefore, there is no need for him to deny or qualify his Blackness. To say, as quoted in the White press, that he "never thought of himself as a Black judge" was to place his ethnicity in the negative. The statement runs contrary to his other statement of being a role model and mentor of Black children. How can one be a positive role model and mentor when one doesn't know who he is? Where Judge Scott may not see himself as a Black judge certainly everyone else does in race-conscious America. Being Black was the reason he won as a city court judge and it is also the reason behind his

gle for moral community and an ever-expanding realm of human freedom and flourishing. Thus, when the Hon. Marcus Garvey called for "community first," it was a moral call to give first consideration to the building and liberation of our community as our extended family, to prepare ourselves morally and culturally to carry out our tasks and then speak our own special cultural truth to the world and make our own unique contribution to the forward flow of human history. This was right and necessary. For we are our own liberators and a people that cannot save itself is lost forever. But a people who only wants to save itself can never be called great or truly moral. After all, the ancestors taught, "the wise are known by their wisdom, but the great are known by their good deeds." May we be blessed to be continually both wise and great as a people, strong enough to bear the burden and glory of our history and humble enough to know we must each day make ourselves worthy.

*[Dr. Karenga, founder of the holiday of Kwanzaa, is Professor and Chair, Department of Black Studies, California State University at Long Beach; Chairman of the US Organization and Director, African American Cultural Center.]*

appointment as a magistrate.

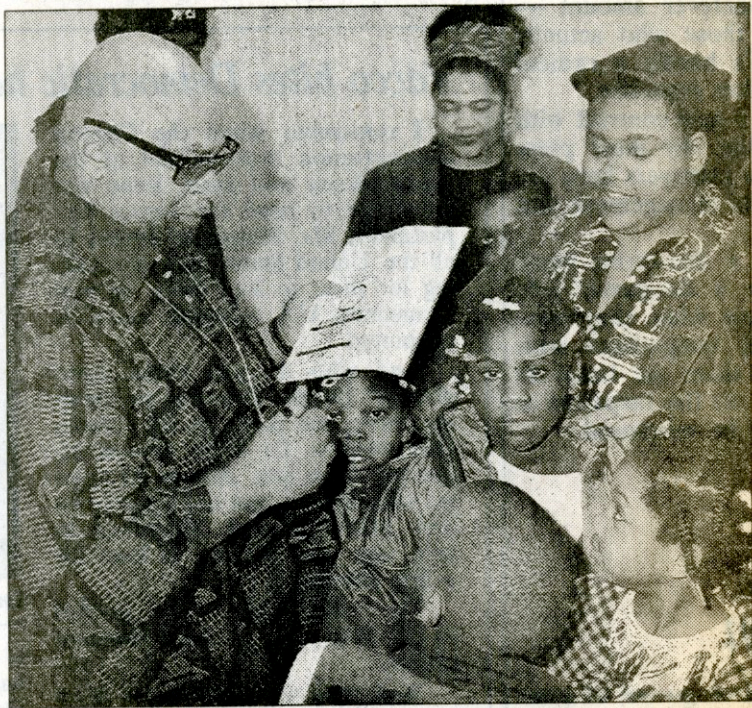
The first female magistrate did not deny her gender, nor the first Italian deny his ethnicity, nor did the first Irishman. Being Black is not the problem, the problem is adapting the mind-set of those who enslaved Blacks. Being Black is what made Scott a great city court judge for within his mind he realized the suffering that has been imposed on Blacks, and other people of color by the White power system. His experience as a Black man made him more sensitive, and caring, which prevented him from misusing the law when Blacks appeared before him, like Whites are accustomed to doing.

Being Black is a beautiful state of mind, and it is this beautiful state of mind that is hated by the White supremacy system. I can only hope that Judge Scott will maintain this beautiful state of mind, and not trade it in for a less beautiful state of mind. Stay positive judge, and stay Black!



Buffalo News 12-29-1994

## KWANZAA CREATOR CELEBRATES FESTIVAL



ROBERT E. STODDARD/Buffalo News

Maulana Karenga, who created Kwanzaa, talks to Elise McMillan and her children as he signs autographs Wednesday in McCoy Convention Center on Clinton Street. Karenga, professor and chairman of the department of black studies at California State University at Long Beach, spoke as part of the weeklong Kwanzaa celebration of community and heritage.



The African-American holiday of Kwanzaa is celebrated from December 26 to January 1. The holiday was begun by Dr. Maulana Karenga of California. The holiday is non-religious and non-heroic, but celebrates the social, cultural and political history of African people.

Each day of the seven-day holiday represents one of the Nguzo Saba (Seven Principles). December 26 represents Umoja (Unity); December 27 is Kujichagulia (Self-Determination); December 28 is Ujima (Collective Work and Responsibility); December 29 is Ujamaa (Cooperative Economics); December 30 is Nia (Purpose); December 31 is Kuumba (Creativity) and January 1 is Imani (Faith).

To celebrate Kwanzaa, the following symbols are used:

(1) Mazao (Crops) represent the reward of collective and productive labor;

(2) Mkeka (Mat) represent the foundation upon which all other Kwanzaa symbols are placed;

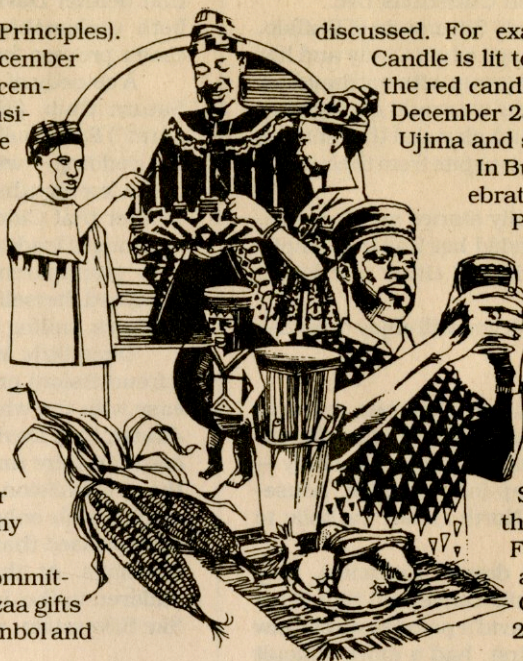
(3) Kinara (Candle Holder) is symbolic of our parent people;

(4) Vibunzi (Ears of Corn) represent our children and thus, each house uses as many ears of corn as it has children;

(5) Zawadi (Gifts) are symbolic of the commitments made and kept by the children. Kwanzaa gifts must always include a book and a heritage symbol and are given on January 1;

# Celebrating KWANZAA

by: Sharon Jordan Holley



(6) Kikombe Cha Umoja (Unity Cup) is used to pour libation and then drunk from by each member of the family during the ceremony;

(7) Mishumaa Saba (Seven Candles) represent the Nguzo Saba and include one black, three red and three green candles.

On each day of Kwanzaa a candle is lit and the principle for that day is discussed. For example, on December 26 the Black Candle is lit to represent Umoja; on December 27, the red candle is lit to represent Kujichagulia; on December 28, the green candle is lit to represent Ujima and so on.

In Buffalo, community-wide Kwanzaa celebrations are held from December 26- 31.

Programs are held each night at 7pm at various locations throughout the city with the first night program being held at the Langston Hughes Institute, 25 High Street, Buffalo. This year, as in previous years, Dr. Karenga, the creator of Kwanzaa, will be the guest speaker during an evening of Kwanzaa. A Children's Kwanzaa Program is scheduled for Saturday afternoon, December 30 at the African American Cultural Center. For more information on dates, times and locations for the Buffalo Kwanzaa Celebrations, call 895-3010 or 884-2013 after December 1.

*continued page 19*

## Celebrating Kwanzaa *continued*

For more reading on the holiday:

- **Celebrating Kwanzaa** by Diane Hoyt-Goldsmith. New York: Holiday House, 1993.
- **The African-American Holiday of Kwanzaa: A Celebration of Family Community and Culture** by Dr. Maulana Karenga. Los Angeles: University of Sankore Press, 1989.
- **Seven Candles for Kwanzaa** by Andrea Davis Pinkney. New York: Dial, 1993.
- **The Gifts of Kwanzaa** by Synthia Saint James. Morton Grove: Illinois: Whitman, 1994.
- **Kwanzaa: Everything You Always Wanted to Know But Didn't Know Where To Ask** by Cederic McClester. New York, Gumbs & Thomas, 1994.
- **My First Kwanzaa Book** by Deborah M. Newton Chocolate. New York: Scholastic, 1992.

**Sharon Jordan Holley** is a storyteller and librarian at the Buffalo and Erie County Public Library. She and her husband, Kenneth are the co-owners of Harambee Books and Crafts and co-chair the city-wide Kwanzaa Celebrations in Buffalo. They have three daughters.



Buffalo News  
10-26-1992

## STAMP NEWS

# 'Holiday Celebration' series salutes Kwanzaa

By SYD KRONISH

*Associated Press*

Kwanzaa, commemorating the popular black festival of family, community and culture, is being honored on a new 32-cent stamp released this month. The stamp is a continuation of the U.S. Postal Service's "Holiday Celebration" series.

The stamp issuance coincides with a new exhibit: "Africa: One Continent, Many Worlds" at the Natural History Museum of Los Angeles County.

Kwanzaa is a seven-day cultural celebration that takes its name from the Swahili phrase meaning "first fruits" and honors the African tradition of celebrating the harvest.

This festival, which begins Dec. 26 and ends Jan. 1, was created in 1966 by Dr. Maulana Karenga,



chairman of the Department of Black Studies at California State University in Long Beach.

The colorful Kwanzaa stamp was designed by artist Synthia Saint James, who has written several books, including "The Gifts of Kwanzaa."

The Postal Service's "Holiday Celebration" series began last year with the issuance of a Hanukkah stamp. Greeting cards featuring both the Hanukkah and Kwanzaa stamp designs will be available at

many post offices during the Postal Service holiday promotion period beginning Nov. 1.

The deadline for first day of issue postmarks of the Kwanzaa stamp is Nov. 21. Affix the stamps to addressed envelopes, then place in a larger envelope addressed to Kwanzaa stamp, Postmaster, 7001 S. Central Ave., Room 051, Los Angeles, Calif. 90052-9996.

## **Halloween scare**

If you want to frighten your family and friends for Halloween, send them a letter or card with the recently issued "Movie Monsters" stamps. The set features such horror classics as "Dracula," "The Mummy," "The Phantom of the Opera," "The Wolf Man" and "The Frankenstein Monster."

The Postal Service used these frightening characters to inaugurate National Stamp Collecting Month (October).



## INSIDE



**Cynthia Williams (center) and a host of other Black women attended last week's Million Woman March in Philadelphia. See next week's Chicago Weekend for a special story and photo spread on this historic occasion.**



**Publisher of Tri-City Journal dies in an automobile accident. Story on page 3.**

**Major retailer starts ninth annual "Coats for Kids" campaign. Read about this and other business happenings. See Bill's Business on page 6.**

**Spike Lee delivers inspiring talk to local youngsters. See Tammi Barlow's report on page 19.**

## New Kwanzaa stamp unveiled here

by Corey Hall

Stating that Black people have a right to all public places of recognition, respect and power, Kwanzaa founder Dr. Maulana Karenga praised the United States Postal Service (USPS) for

its new Kwanzaa stamp.

The stamp, which has Karenga's official approval, was unveiled in Chicago late last week at the Central Processing and Distribution Center, 433 W. Harrison.

"This stamp represents the struggle of us as a people to express our right to be represented in all public spaces for recognition, respect and power regardless of the institution," Karenga said. "We have a right to it."

Karenga added that he was happy to have participated in approving the stamp's design. The stamp itself, he added, is a tribute to numerous Black people

*Continued on next page*

## Dominick's opens store

A new Dominick's opened for business officially this past Tuesday at 1340 S. Canal, at the corner of Canal and Roosevelt.

This new Dominick's is the first newly built 'Fresh Store' in the city, will employ 300 workers, half of whom are from the surrounding area.

At its grand opening on Monday, a celebration of the various ethnicities in the area occurred. There were Chinese lion dancers, a traditional Mexican folk group, a Jewish a capella quartet, a blues and jazz combo, the South Loop Middle School Gospel Choir, the Happiness Club and the Jesse

*Continued on next page*



Kwanzaa creator Maulana Karenga (second from left) and his wife applaud the recent Chicago unveiling of the Kwanzaa stamp. Joining them are (from left to right) Eugene Perkins of Chicago State University; Ramon Price of Du Sable Museum; Rev. Jeremiah Wright of Trinity United Methodist Church; Val Gray-Ward of Kuumba Theatre, and Postmaster Rufus Porter.

## First Black astronaut to be honored

*Cong. Rush aides in dedication recognition*

by Paul Davis

Thirty years after the death of the first Black astronaut, a native son of Chicago, a campaign to have him permanently memorialized led by family members, a retired member of the Air Force, and a local congressman has been rewarded.

In a press conference this week at Adler Planetarium & Astronomy Museum, Cong. Bobby L. Rush (D., Ill.) announced that Major Robert H. Lawrence, America's first Black astronaut will be recognized by the Astronauts Memorial Foundation (AMF) Space Mirror, in ceremonies at Kennedy Space Center on December 8.

Rush, along with Texas businessman General Robert T. Herres, chairman and CEO of USAA, and Lawrence's relatives had been engaged in a protracted struggle, largely with the Memorial Foundation, to have Major Lawrence officially included in the Space Mirror Memorial.

The Space Mirror Memorial is a national monument dedicated

to American astronauts who have lost their lives in training or

on a mission into space. The

*Continued on next page*



SEARS "COATS FOR KIDS": One hundred Sears volunteers and Bill Salter, president of Sears Home Stores, will begin distributing another 8,000 coats, like the ones which were unloaded from this truck, Saturday, Nov. 1, at Rainforest Cafe from 8:30 a.m. to 10 a.m., in the 9th annual Sears Volunteers "Coats for Kids" campaign.



# Kwanzaa

continued from page one

who have come and gone.

"I see this as a homage to the ancestors who gave us the most ancient of cultures," Karenga said. "one endlessly rich in its range of and varied in its models of excellence and possibilities."

The stamp's release, he added, shows the deserved recognition of Kwanzaa's importance to African people throughout the world.

"This represents the results of a beautiful act of cultural self-determination by African people that cause the country and the world to respect both in a special way," Karenga said.

While Karenga did not refer to the national boycott of the Kwanzaa stamp by the National Leadership Council of Elders (NLCE), *(see story in selected regional editions of last week's paper)*, Ramon Price, curator of the DuSable Museum of African-American History, did.

"It's unfortunate that some of our friends are concerned about the commercial aspect," he said. "The only thing I can say to these folks...is 'Buy a stamp and keep it. Put it on an authentic Kwanzaa card.'"

The DuSable Museum, Price added, will also receive the stamp into its collection.

Other words of support at the unveiling came from Val Gray-Ward, founder of Kuumba Theatre; Eugene Perkins, of Chicago State University's Family Life Center, and USPS Postmaster Rufus Porter.

Yvette Jackson-Moyo, president of Resource Associates International (RAI), also supports the stamp. RAI is a Black-owned marketing firm that was contracted as a consultant for implementing the stamp's celebration.

"The stamp is a celebration of what Kwanzaa has meant to African-Americans for more than 30 years," Moyo said. "What's important to me as a business person is we are able to market the spirit of Kwanzaa all over the world with the help of the Postal Service."

While Moyo said she has the ultimate respect for the NLCE, their boycott has her dismayed.

"We hope that everybody can sit down, discuss it, and determine by ourselves where we're going to go from this. We've got positive things happening around the stamp," Moyo said. "and no one should stop the world from understanding what Kwanzaa means to the African-American community."



# THE AFRIKAN ADVENTURE

## Kwanzaa creator under attack by Black activists

### Approval of Kwanzaa stamp seen as a 'selling out' of African-American celebration

by Corey Hall

Dr. Maulana Karenga, nationally recognized as the founder of Kwanzaa, and the United States Postal Service are targets of a boycott by the National Leadership Council of Elders (NLCE) for the recent unveiling of a stamp honoring Kwanzaa. The stamp was unveiled last week Wednesday in Los Angeles, and it was unveiled in Chicago last week Friday morning at the Chicago Central Processing and Distribution Center, 433 W. Harrison.

Kwanzaa, a non-religious, non-heroic celebration held annually from December 26 to January 1, was founded in 1966 by Karenga, currently professor and chairman of the Department of Black Studies at California State University in Long Beach.

The NLCE is a coalition of nine African-American groups across the country, including the Shule Ya Watoto children's school and the Kemetic Institute in Chicago.

"We have decided that the commercialization and the economic exploitation of Kwanzaa by the U.S. Postal Service under the sole authorization of Dr. Maulana Karenga is an affront to the African-American community, an assault on the preservation of cultural integrity of Kwanzaa," said Baba Hannibal Afrik, spokesperson for the NLCE.

The NLCE is also upset that lapel pins, greeting cards, books and phone cards will be marketed nationally and internationally.

Afrik said that the primary practitioners of Kwanzaa's Nguzo Saba, or Seven Principles, hold the celebration sacred in reverence to African ancestors and their children as a

family celebration.

"To desecrate (Kwanzaa) by allowing this gross exploitation...I mean, this is something unimaginable that we would literally put Kwanzaa up for sale. What they have done through licensing contracts with corporations," Afrik said, "is to allow them to project, reproduce and market Kwanzaa legally in any way they so desire."

Afrik said that while people may argue that having Kwanzaa recognized by the Postal Service may be positive, there are certain facts about the products' manufacturers that he finds disturbing.

"The lapel pins were made in China; the pre-paid phone card is a gimmick that is going to benefit corporate America, and all these corporate entities will be reaping big bucks off of selling Kwanzaa to our people."

The NLCE and the National Black United Front have advocated a four-step Collective Strategy as part of their protest.

The strategy demands the following:

- "(A) call for a halt in the issuance and sale of the Postal Service's Kwanzaa stamp" and all other related Kwanzaa merchandise. Letters, petitions and

physical confrontations are ways an NLCE statement said these activities should be stopped.

- Starting a comprehensive education campaign about Kwanzaa, its principles and the red, black and green colors of Marcus Garvey's African Liberation flag.

"From what we've been told," Afrik said, "Dr. Karenga...revised Marcus Garvey's flag which has stood as our symbol of African redemption since 1920.

The strategy's third point demands that Karenga meet with the NLCE to "obtain African-based consensus about depicting, distributing or marketing Kwanzaa themes."

The strategy's final point restates the NLCE's plan to keep fighting against "any efforts to undermine the cultural integrity of the Kwanzaa movement."

"We will be educating our people," Afrik said, "so they won't turn on Kwanzaa. We may have our disagreements with Dr. Karenga and the Postal Service, but we're not turning against Kwanzaa. It stands on its own merits."

Calls were made to Dr. Karenga's office for comment, but none were returned by press time.



**U.S. Postal Service: 'Celebration, not exploitation'**

Monica Hand, a spokesperson for the United States Postal Service, said that the Kwanzaa stamp is being issued as part of its ongoing 'Holiday Celebration Series,' which started last year with a Hanukkah stamp.

The purpose of this series, Hand said, is to recognize the many different co-ethnic and cultural celebrations that Americans participate in.

"This is a tribute," Hand said. "It is done in the utmost respect of the Kwanzaa celebration, of Kwanzaa, and of African-Americans who celebrate it."

To be recognized on a stamp, Hand continued, is a great honor. This recognition, she said, will help promote the subject of the stamp. Hand added that the principles of Kwanzaa are such that everybody can benefit.

Hand said that the Postal Service commissioned Cynthia St. James, an African-American artist who has created a children's book on Kwanzaa,

to design the stamp. Hand praised St. James' stamp design for its geometric figures and bright colors. As part of the approval process, Hand said, the design was then taken to Dr. Karenga for his approval.

"Who could better authenticate the objects that are represented?" she asked. "You can tell on the stamp that there is an African-American male, there is an African-American female, and you also see there's a kinara, (candle holder), the gifts, the fruit, and there's a flag."

"We are only paying tribute to a cultural celebration that is observed by millions of Africans."

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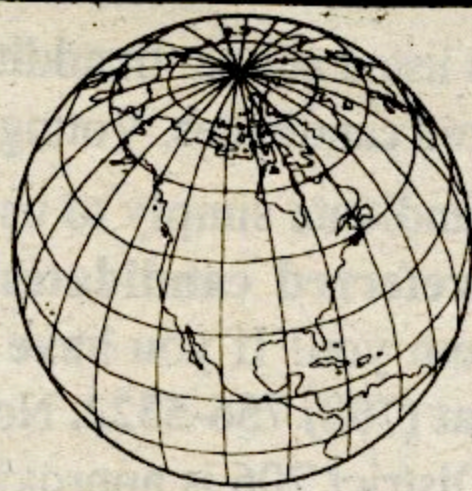
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# Worrill's World

by Dr. Conrad W. Worrill



## An open letter to Maulana Karenga

By Dr. Conrad W. Worrill

(Dr. Worrill is the National Chairman of the National Black United Front (NBUF) located at 12817 Ashland Avenue, FRL 1, Calumet Park, Illinois 60827, (708) 389-9929, Fax (708) 389-9819).

I hope you and members of the Us Organization are doing well.

After several months of discussion, dialogue and exchange within the National Black United Front (NBUF) and our extended movement network, we decided at our St. Louis Central Committee Meeting on September 17th and 18th to publicly oppose the United States Postal Service unveiling of the "New Kwanzaa Stamp" that you have endorsed. We also support the position that the National Elders Leadership Council has taken in opposition to the "New Kwanzaa Stamp."

There are many reasons why NBUF is opposed to this "New Kwanzaa Stamp."

First, the concept of Kwanzaa as we historically have understood it, and helped develop it, over the last thirty years was a cultural project that strikes at the roots of Black Power. That is the ability of a people to define themselves in the context of their own experiences. The idea of defining ourselves in our own image and interests is at the heart of the Black Nationalist Movement out of which Kwanzaa developed.

Obviously, we have an ideological and philosophical difference. It has not been our objective over the many years of helping to develop Kwanzaa, defend Kwanzaa, and defend you and the Us Organization's contribution in bringing Kwanzaa before the public to now acquiesce to outside forces attempts to dilute its original meaning and take it over.

We never sought to gain the legitimacy of white institutions or corporations in our efforts to help develop Kwanzaa. We only sought to get the legitimacy and support of African people in this country.

We always participated in Kwanzaa as Black Nationalists who saw this holiday celebration as a step in helping African people in America fulfill the desire - to be a united people with a common set of goals and objectives for freedom, independence and liberation.

Secondly, we have always understood Kwanzaa to be a celebration of "Family, Community and Culture." Now that Kwanzaa is being widely accepted in the marketplace as a major cultural institution in the African community in America there are forces outside of our community who not only want to distort and dilute its meaning, but to commercially profit from its popularity.

We have always fought to maintain the cultural integrity of Kwanzaa. We have always taken a position that Kwanzaa is not the kind of African in America celebration that should be sold to corporate America or one that needs the endorsement of public governmental agencies like the U.S. Postal Service.

What we have learned through our investigation of the United States Post Office unveiling of the "New Kwanzaa Stamp" that corporations can buy licensing rights to use the image of any stamp released by the U.S. Post Office on merchandise or promotional campaigns. It is our position that these licensing arrangements pose the biggest commercial threat to Kwanzaa. This mechanism gives corporations, who have bought a license, the legal right to use the stamp's image anyway they want.

In addition, we have discovered that the U.S. Postal Service will be selling pre-paid phone cards, greeting cards, lapel pins (made in China) and bookmarkers with the Kwanzaa stamp image on them during the dedication ceremonies to announce the unveiling of the "New Kwanzaa Stamp" throughout the country.

Maulana, in a statement you released a few years ago, you said "... we live in a capitalist society which commoditizes all things, including women's wombs. It has commercialized Christmas, Hanukkah, beginning its campaign for Christmas a full month before the holiday."

You said "The challenge for the African in American community, having learned especially the lessons of Christmas is to refuse to cooperate with the drive to make Kwanzaa another week to shop rather than what it is."

Maulana, we feel in your endorsement of the "New Kwanzaa Stamp" that you have not been accountable to the Black Nationalist Movement in this country who helped organize and build Kwanzaa to the stature that it has become today. Kwanzaa belongs to the movement, not just you and the Us Organization. You made unilateral decisions to enter into your arrangement with U.S. Postal Office. You might say you have a right to make these kind of arrangements as one of the creators of Kwanzaa, but we have a right to challenge your decision as major organizers in the Kwanzaa Movement.

Finally, there are many people in the movement who are disturbed by your reordering of the colors of the Red, Black and Green on our Flag. Not only have you re-ordered the colors, but you have redefined what was given to us on August 1, 1920 before 25,000 African people who were participating in the first Universal Negro Improvement Association (UNIA) Convention under the leadership of the Honorable Marcus Garvey. These colors of the Red, Black, and Green

and its meaning is generally accepted by most Black people in America.

Maulana, as you have written and articulated, Kwanzaa is a holiday celebration that gives African people a re-affirmation of our greatness and the potentially and possibilities for continued growth. It is a holiday reason for us that gives us a chance to share with our families and loved ones the prospects and future of Black liberation. It gives our children a positive reinforcement for what we must continue to fight for as a people.

I hope you receive our position as we have presented it. Hotep!



# A Celebration of Kwanzaa Stamp Dedication October 24, 1997



## Post Office issues new Kwanzaa Stamp

Ron Karenga (center) holds a copy of the newly released Kwanzaa stamp by the U.S. Postal Service. Dr. Karenga was in Chicago for the dedication ceremony at the main Post Office. Pictured left to right are Ms. Tiamya Karenga, Dr. Ron Karenga and Chicago Post Master, Mr. Rufus Hunt. **Photo by Owen Lawson III**



# EYE ON HISTORY

By Eva M. Doyle



## The Kwanzaa Stamp Controversy

The **Kwanzaa Stamp** was released by the U. S. Post Office several weeks ago. There were ceremonies on October 22, (1997) at the Natural History Museum of Los Angeles County for the official first day of issue and dedication of the stamp. Dr. Maulana Karenga, the creator of the African American Holiday of Kwanzaa, was present at the dedication, along with members of the Presidentially appointed Postal Service Board of Governors and officials of the Natural History Museum. Since the announcement by the Post Office, that the Kwanzaa stamp would be sold as part of its Holiday Celebration Series, there has been a storm of controversy from Black Nationalist groups around the country surrounding the Kwanzaa stamp.

While this columnist agrees with the idea of keeping Kwanzaa within the Black community and free from the same kind of commercialization of other holidays, there are some disturbing things about this uproar over the stamp. The truth is that for the past several years, Kwanzaa has been taken over by others outside of the Buffalo community and often its principles and ideas have been distorted. Kwanzaa was on its way to becoming another commodity in the White business world long before the unveiling of the stamp by the Post Office.

My response to the current controversy is "where were all the voices of protest when television shows such as the QVC Shopping Channel included Kwanzaa gift items on its programs during the holiday shopping season? These so-called gift items included outrageous products that had nothing to do with Kwanzaa and its original meaning. The Blacks hired to sell these products for QVC were empty-headed sales people who promoted misinformation about Kwanzaa. There was no loud outcry from the Black community about these disgraceful images. If you watch the programming of QVC this year, you will probably see the same kind of promotion. If we are going to make a serious effort to protect those things that are important to us as Black people, then we must be consistent in our protests.

As an educator, I have come in contact with numerous teaching materials with Kwanzaa included. These materials often have incorrect information about Kwanzaa. One teachers guide suggested that teachers have students make a Kwanzaa tree. What is a Kwanzaa tree? There is no such thing as a Kwanzaa tree. This is not a part of any traditional Kwanzaa celebration.

Since I am in the school system, I voice my protests against these distorted teaching materials on a regular basis. However, they are still being published. And people still teach incorrect information.

Another area where you often find Kwanzaa distorted, is on many of the new Kwanzaa greeting cards, which are published by White companies. If they have Black advisors on their staff, then these advisors are ignorant about Kwanzaa.

Recently I was in a store that sells party items and paper products. I saw not only Kwanzaa cards for sale, but also Kwanzaa napkins, Kwanzaa tablecloths, and Kwanzaa paper cups. The business selling these items was not Black owned

and operated.

The other disturbing thing to me, is that Dr. Karenga is being attacked for his endorsement for the Kwanzaa stamp. The Black Nationalist groups have a right to their opinion. However, they should also realize that they are also adding fuel to the fire of a Black woman named Ezola Foster. Ezola Foster is a former high school teacher, from Southern California. Every chance she gets, she attacks not only Dr. Karenga, but also the holiday of Kwanzaa itself.

She has appeared on numerous talk shows, including Larry King, and most recently, she was on C-Span. White audiences love her. She tears down the concepts of Kwanzaa and says that Kwanzaa is destroying our youth. She has no respect for Dr. Karenga, or anyone else in the Black community. She is herself, a destructive force.

We do not need any more attacks on Dr. Karenga. We do not need this division in the Black community. Those of us who have supported Dr. Karenga over the years and who have celebrated Kwanzaa seriously, must come together in a spirit of unity and peace. We must make sure that this controversy over the Kwanzaa stamp does not destroy a holiday that took years to become a real part of our lives.

The presence of a Kwanzaa stamp will not insure that Black people will purchase it in large numbers. I go to the post office 3 to 4 times a week. I often observe Blacks as they purchase stamps. They usually ask for stamps that have nothing to do with Black images.

The Post Office has carried a Black heritage series of stamps for several years, which feature such people as Dr. Martin Luther King, Jr., Harriet Tubman, Frederick Douglass, and Ernest Just, the Chemist. I always purchase these stamps for my letters.

The Post Office also features stamps with Elvis Presley, Marilyn Monroe and it has a new series which feature the monsters, such as, Count Dracula and Frankenstein.

I purchase the Kwanzaa stamp to go on my mail. I certainly have more in common with the Kwanzaa than I do with Frankenstein or Elvis. The artwork for the Kwanzaa was done by a Black artist named Synthia Saint James. She is an internationally known artist whose work appears on more than 40 book covers, including the writings of Alice Walker and Terry McMillan.

There are many in the Black community who are wondering what this controversy is all about. Many Blacks still do not celebrate Kwanzaa and know very little about it, although the holiday is growing nationwide. We should use our energy to teach more about Kwanzaa in our community and expose it more to our youth. The principles of the Nguzo Saba, are needed now more than ever. We must heal the wounds that this issue is causing. We all have different opinions and ideas. And this is a healthy thing. However, the danger is that we can get so tied up in attacking each other that we just might end up destroying the very thing that we are trying to save. As we enter this **Kwanzaa Season**, let's do so in peace and unity.



# Kwanzaa Comes Into Its Own

By DR. COMRAD W. WORRILL

*Note: With the debate raging after the issuance of a Kwanzaa stamp by the U. S. Postal Service, activist Dr. Conrad Worrill discusses the importance of the celebration:*

The African American celebration of Kwanzaa, created by Dr. Maulana Karenga in 1966, has truly come into its own. Millions of African people in America, and throughout the world, have embraced this seven-day celebration that focuses on the development and strengthening of the African family, community and culture.

For those of us in the Pan African/Nationalist Movement, the development and acceptance of Kwanzaa, in a mass way, speaks to the continued burning desire of Africans everywhere to be a free, in-

dependent and liberated people.

This continues to be the challenge of Kwanzaa through the internalization of its seven principles, the Nguzo Saba, in our daily lives.

A definition of the celebration reads, "Kwanzaa was created to introduce and reinforce seven basic values of African Culture, which contribute to building and reinforcing community among African American people as well as Africans throughout the world African community."

"The values are called the Nguzo Saba, which in the Pan African language of Swahili, means the Seven Principles. These principles stand at the heart of the origin and meaning of Kwanzaa, for it is these values which are not only the building of blocks for community, but serve also as its social glue."

Throughout America, parts of the Caribbean, African and Europe people of African ancestry recite the Seven Principles in their Kwanzaa celebrations and activities each day from Dec. 26th to Jan. 1st.

Now that we have accepted Kwanzaa as a people, it is imperative that we strive to include the values of African culture through the Seven Principles on a daily basis, in all the activities in which we engage.

We are about to celebrate the 31st year of the observance of Kwanzaa, and it is inspiring to see that one of the projects that came out of the Black Power phase of our movement of the 1960's is alive and well, even though there are some forces inside and outside our community, the real meaning of Kwanzaa.

As part of our struggle for liberation, it is our challenge to defeat these forces who are attempting to dilute and disrupt the real significance of Kwanzaa as conceived by Dr. Karenga. Some may say such distortion should be anticipated in a capitalistic world. But that does not mean that we shouldn't struggle against a capitalistic venture controlled by the forces of the White corporate world?

As the celebration approaches, we must remind ourselves of the Nguzo Saba, the Seven Principles. They are: **Umoja** (Unity) — To strive for and maintain unity in the family, community, nation; **Kujichagulia** (Self Determination) — To define ourselves, name ourselves, create for ourselves and speak for ourselves; **Ujima** (Collective Work and Responsibility) — To build and maintain our community together to make our brothers and sisters problems our problems and to solve them together; **Ujamaa** (Cooperative Economics) — To build and maintain our own stores, shops, and other businesses and to profit from them together; **Nia** (Purpose) — To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness; **Kuumba** (Creativity) — To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it and **Imani** (Faith) — To believe with all our heart in our people, our teachers, our leaders and the righteousness and victory of our struggle.

During the Kwanzaa season, we evaluate the goals we set in the previous year as we prepare for a new season. For those of us in the Black Liberation Movement the challenge of fighting for freedom, independence and Liberation remains a constant goal. However, there are a variety of projects that Black Liberation Movement organizations work on.

In the case of the National Black United Front (NBUF) as we move into a new season, it is our goal to ascertain one million signatures in our petition drive declaring that for over 400 years to the present, the United States Government has committed innumerable acts of genocide against Black people.

NBUF's Genocide Campaign, will need to help of all conscious thinking African people as we strive to build a mass movement around this project.

It is our desire to literally inform, educate, arouse, organize, mobilize, and involve the entire 33 million members of the African community in the United States, and the human rights community nation and worldwide.

Remember that genocide is the deliberate and systematic destruction of Black people by White America's socio-economic forces.

With the coming of Kwanzaa, let's work toward strengthening the Black Liberation Movement. When we meet again next Kwanzaa season, hopefully, we can proudly say, we have accomplished our goals and can congratulate ourselves on a job well done!



**Secret Documents Reveal:  
Government would kill own troops  
to start a war!**

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**Ron Daniels:  
Breaking the chains  
of Christmas**


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BULK MAIL  
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PERMIT NO. 164

*"The subtle truth of the  
universe is unsayable and  
unthinkable...The highest  
teachings are wordless..."*  
-Hua Hu Ching

# THE Challenger

• WE WISH TO PLEAD OUR OWN CAUSE. TOO LONG HAVE OTHERS SPOKEN FOR US. •  
BUFFALO ROCHESTER NIAGARA FALLS LACKAWANNA

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in the news



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**WORLD NEWS**  
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**Was  
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"mistake."**

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MAULANA KARENGA

## Karanga to address local Kwanzaa celebration!

**"Reuniting the African Family" is theme of this  
year's 7-day cultural event, Dec. 26 - Jan. 1.**

Dr. Maulana Karenga, the creator of Kwanzaa will speak at the C.H. McCoy Convention Center, 653 Clinton Street at Adams on the 4<sup>th</sup> night of Kwanzaa Mon., Dec. 29. Donation-\$5.

Dr. Karenga's address will hold special significance this year in light of the National Black United Front's charge that Kwanzaa is being "commercialized." Those charges came as a result of the unveiling of a national Kwanzaa Stamp earlier this year by the United States Postal Service and Karanga's endorsement of the stamp.

The 7-day celebration kicks off on Friday, December 26 at the Langston Hughes Institute, 25 High Street where Sons of Kings founder Joe Wooley will speak and African Dancers with Babba Isa and drummers will perform.

Other local speakers will include storyteller and

educator Karima Amin, who will lecture Saturday Dec. 27 at the African American Cultural Center, 350 Masten Avenue; and Vera Martin, co-owner of Harambee Books, who will address the community on Tuesday, Dec. 30 at the Pratt-Willert Community Center, 422 Pratt Street. All the events, including Brother Karanga's appearance, will begin at 7pm.

The author of numerous scholarly articles and books, Dr. Karanga is professor and chair of the Department of Black Studies at California State University in Long Beach. He is also the creator of the Nguzo Saba (7 Principles of Blackness upon which Kwanzaa is based) and chair of the organization US and the National Association of Kawaida.

For the complete Kwanzaa schedule see page 2.



WOOLEY



AMIN



MARTIN



# The Practice & Promise Of Kwanzaa

By DR. MAULANA KARENGA

The essential and enduring value of Kwanzaa rests unavoidably in its principles and the practice of bringing and enjoying good in the in the world which these principles inspire and sustain. Certainly, Kwanzaa's stress on: the harmonious in gathering of the people; special reverence for the Creator and the creation, reflective commemoration of the past; ongoing recommitment to our highest cultural ideals; and joyous celebration of the good all speak to Kwanzaa's concern with the cooperative creation of good and its collective sharing.

Indeed, this year's Kwanzaa theme is **"Bring Good Into The World."** This theme is taken from the ancient African moral teaching that the fundamental meaning and mission of human life is to constantly bring good into the world and that this good is always a shared good, a good which enriches those who give it as well as those who receive it.

As a harvest celebration, Kwanzaa's central metaphor and model for bringing shared good into the world is the harvest itself. Indeed, the harvest is not only an example of this shared good in its process and product, but also a model of the practice of the Nguzo Saba (The Seven Principles) in achieving it.

The project calls for Umoja (Unity) in purpose, planning, and pursuit of the harvest; for Kujichagulia (self-

determination) in unique contributions from each and all to the harvest and in doing so, the defining of themselves uniquely as persons and collectively as a community; for Ujima (collective work and responsibility) in accepting the obligation to complete the tasks in a cooperative spirit and effort; for Ujamaa (cooperative economics) in the sharing of the wealth of the harvest that disciplined and cooperative work produces; for Nia (purpose) is the will, the determined choice to plant, cultivate and bring the good of harvest to completion; for Kuumba (creativity) in the conscious decision to produce the good of harvest without damaging the good of earth and environment which make the harvest possible; and for Imani (faith) in the people's belief in their capacity to create and preserve good in community, family, field and world and in the essential and enduring value of good self.

The particular wording of **bringing good into the world** is taken from the sacred text of the Yoruba people, the **Odu of Ifa**. The Odu, titled "Irosu' wori," says, "Let us do things with joy.... **For surely humans have been chosen to bring good into the world.**"

This concept of **chosen** is rare, beautiful and inspiring, not only because it is a selection



Dr. Maulana Karenga

by the Creator and thus carries with it a sacred significance, but especially because it is inclusive of all humans and thus reaffirms the unique and special dignity and value of each and all of us as human beings. In fact, the word for human beings in the Yoruba language is **eniyan** which literally mean **the chosen ones**.

The ancient African moral teaching is also valuable in its assigning each of us a clearly active and unmistakably positive mission of bringing good into the world from which we derive our fundamental meaning as persons and by extension our fundamental mission and meaning as a people.

And so we are all chosen, each and everyone of us, divinely selected to bring good into the world. But as **Kawaida**, the philosophy out of which Kwanzaa is created and developed, teaches, we are not only chosen by heaven, but also by history. The modal periods of our history — the classical civilizations of the Nile Valley, the Holocaust of Enslavement and the Reaffirmation of our Africanness and social justice tradition in struggle in the 60's — all bear witness to this.

Heaven, then, has chosen us as human being to bring good into the world, but history has chosen us as a people to do likewise. Ours, then, is both a moral and spiritual vocation and an historical one.

This is the meaning of the Fifth Principal, **Nia** (Purpose) which is traditionally translated as meaning, "to make as our collective vocation the building and developing of our community in order to restore our people to their traditional greatness." And greatness in the African sense is always morally grounded.

Thus, the ancient Egyptian Seba Ptahhotep says, "the wise are known by their wisdom, but the great are known by their good deeds," i.e., speaking truth, doing justice, resisting wrong, creating beauty and practicing loving kindness. the restoration to greatness, then, is the creation of goodness in the world that honors our ancient moral and spiritual teachings and teachers and leaves a legacy worthy of them and us for the countless generations that will come afterwards.

The ancient Yoruba sage Orunmila, witness to the

## Kwanzaa

(From Page 1)

wonders of creation, tells us in the Odu cited, that the good we are chosen to bring in the world, is the conditions of the good life: full knowledge of things, happiness everywhere, life without anxiety and fear of enemies, attacks, death, disease, evil spirits, misery or poverty.

In a word, knowledge of the good, the right and the possible, human happiness, world peace,

human well-being and the material basis for a decent and dignified life. Moreover, Orunmila, revealer of the good, tells us that to achieve the historical quest for a good life, we ourselves must take responsibility for building the world we want and deserve to live in.

And he tells us that to honor our mission of bringing good into the world, we need several qualities. Among these are: internal strength, good character, wisdom for good and for governance, a morality of sacrifice, the disposition to do good for everyone, especially the needy and a commitment and ongoing effort "to increase good in the world and not let any good be lost."



# "Bringing Good Into The World"

BY DR. MAULANA KARENGA

In creating Kwanzaa, I have tried to honor this ancient African teaching that the fundamental meaning and mission of human life is to constantly bring good into the world and that this good is always a shared good, a good which enriches those who give it as well as those who receive it.

The release of the Kwanzaa stamp by the US Postal Service and the national and communal activities organized around it are a deserved recognition of the importance of Kwanzaa to African people throughout the world African community. Indeed, it represents the results of a beautiful act of cultural self-determination that caused the country and the world to recognize and respect both in a special way the holiday and the people who embrace it. Also, it represents another achievement in an ongoing struggle to express our right to be represented in all public space of recognition, respect and power, regardless of the institution.

Finally, it is a reaffirmation of the country's need to respect, celebrate and build on the rich resource of its diversity of peoples and cultures, to see itself as an ongoing multicultural project to create a truly just and good society; and to embrace an ethics of sharing - shared space, shared wealth, shared power and shared responsibility of all peoples - African Native American, Latino, Asian and European - to conceive and build the world they want to live in.

As an African American and Pan-African holiday celebrated by millions throughout the world African

community, Kwanzaa brings a cultural message which is both particularly African and definitely human. In a word, it speaks to the best of what it means to be both African and human in its stress on the dignity of the human person, the well-being of family and community, the integrity of the environment and our kinship with it and the rich resource and meaning of a people's culture.

As a particular expression of being African in the world, Kwanzaa speaks our special cultural truth to the world and thus offers a significant contribution to defining and teaching appreciation for valuable and differing ways of being human in the world. Certainly, there is value both for the world African community and humanity as a whole in Kwanzaa's five fundamental kinds of activities: harmonious ingathering of the people, special reverence for the Creator and Creation; reflective commemoration of the past; profound recommitment to our highest cultural ideals; and joyous celebration of the good.

Likewise, the Nguzo Saba (The Seven Principles) of Kwanzaa have a particular and universal value and meaning in their call for thoughtful and practical commitment to: Umoja (Unity), Kujichagulia (Self-Determination), Ujima (Collective Work and Responsibility), Ujamaa (Cooperative Economics), Nia (Purpose), Kuumba (Creativity), and Imani (Faith).

On the last day of Kwanzaa, Imani which we also call the Day of Meditation, we ask ourselves

"...Kwanzaa brings a cultural message which is both particularly African and definitely human..."

three questions which Kawaiida philosophy says everyone must ask themselves: who am I, am I really who I am and am I all I ought to be? In our constant quest to become and be the best of what it means to be both African and human at the same time, Kwanzaa offers an important context for reassessment and recommitment to values and practices which lead to this. It thus speaks a special message of Africa not only to Africans but to all people concerned with reaffirming family, community and culture, and in realizing that essential meaning and purpose of human life, that is to say, constantly bringing good in the world.

I have tried to bring good into the world, not only in creating Kwanzaa, but in all I do. May my mother and father and the other ancestors always be pleased and smile on me and may my community always bear witness to my efforts. For any good I've done, theirs is the honor, mine is the joyful satisfaction of having done it. And so in the tradition of the ancestors, I lift up my arms in joyful satisfaction. And I ask you at this historic moment to join me and lift up your arms in joyful satisfaction also. Hotep. Ase. Heri.

[Excerpted from Dr. Maulana Karenga's statement at the US Postal Service Kwanzaa stamp release in LA, Oct. 22.



MAULANA KARENGA

author of definitive text on Kwanzaa. Kwanzaa: A Celebration of Family, Community and Culture, Commemorative Edition.



## **KWANZAA**

# Visit by creator of 7-day holiday will be a feature of celebration

By CARL ALLEN

*News Staff Reporter*

The 1997 communitywide Kwanzaa celebration once again will feature a visit by the creator of the African-American holiday, Maulana Karenga, chairman of the department of black studies at California State University at Long Beach.

Six days of the seven-day holiday, which starts Friday, will be celebrated at various centers in the African-American community. Kwanzaa is based on the Nguzo Saba, seven principles of community- and nation-building.

The seventh day of the holiday, Jan. 1, is called Imani, or faith, and people are encouraged to celebrate at home with their family and friends.

Karenga, who holds doctorates in political science and social ethics, will speak at 7 p.m. Monday, or Ujamaa (cooperative economics), in the C. H. McCoy Convention Center, 653 Clinton St., at Adam Street.

His lecture topic will be "The Practice and Promise of Kwanzaa: Bringing Good Into the World." A \$5 donation for those older than 12 will be collected at the door. Karenga will sign books from 6 to 7 p.m.

A special children's Kwanzaa program will be held at noon Saturday, or Kujichagulia, in the Mason O. Damon Auditorium of the central branch of the Buffalo and Erie County Public Library at Lafayette Square.

All other programs are free and will begin at 7 p.m. Speakers and other activities scheduled are:

■ Umoja (unity), Friday, Langston Hughes Center, 25 High St. Joseph H. Wooley, one of the founders of the Sons of Kings Academy, an organization for black youth, will be the main speaker. African Dancers with Babba Eesah Drummers will perform.

■ Kujichagulia (self-determination), Saturday, African-American Cultural Center, 350 Masten Ave. Karima Amin, a storyteller who has worked with schoolchildren throughout the Buffalo area, will be the main speaker. Also, an African marketplace will be available. The Kakilambe Dancers and Drummers, based at the center, will perform.

■ Ujima (collective work and responsibility), Sunday, Hope Kensington United Methodist Church, 440 Leroy Ave., at Grider Street. Representatives from Our Market, a group trying to build a community-owned supermarket at Fillmore Avenue and East Ferry Street, will hold a panel discussion.

■ Ujamaa (cooperative economics), Monday, C. H. McCoy Convention Center. Karenga will be the featured speaker.

■ Nia (purpose), Tuesday, Pratt Willert Community Center, 422 Pratt St. Sister Vera Martin, co-owner of Harambe Books, will speak on "The African Woman's Role in Reuniting the African Family." An African marketplace will be available.

■ Kuumba (creativity), Wednesday, Moot Senior Citizen Center, 292 High St. A Karamu, or pot-luck feast, will be held. People are asked to share dishes that do not contain pork or red meat, and no alcoholic beverages are allowed. There will be an open forum for speakers in addition to ceremonies honoring elders.



# Kwanzaa begins with celebration of dance, music

By KEVIN COLLISON

News Staff Reporter

The spirit of Umoja warmed the Langston Hughes Center Friday as Africa came to Buffalo in the spirit of rhythmic drummers and inspired dancers at the start of the seven-day Kwanzaa celebration.

Tina Miller of Buffalo was one of the approximately 400 people who crowded into the center at 25 High St. She brought along her niece, Danielle, 3, and proudly watched her grandson, Simba, 9, perform with the Children of the Sun.

"Christmas is one day, and this is seven days of celebration," she said. "It teaches children their inheritance, where they came from and teaches them about their ancestors as well as what goes on today in Africa because it's still celebrated."

Kwanzaa is based on the Nguzo Saba, the seven principals of community and nation-building. Red, green and black banners behind the podium displayed the themes for each day: Umoja (unity), Kujichagulia (self-determination), Ujima (collective work and responsibility), Ujamaa (cooperative economics), Nia (purpose), Kuumba (creativity) and Imani (faith).

The evening began with those attending, many wearing African articles of clothing, honoring their ancestors. As Akil Ajmau poured the "libation" or water from his cup into a large philodendron plant, people would call out the names of dead relatives followed by "ashai," amen.

Dorothy Hill welcomed the audience, reminding them about the importance of learning and honoring their African culture.

"If we learn all seven symbols as best we can, then truly our community will be restored and resurrected," she said.

Then Baba Issa and his fellow drummers began calling to one another and the audience, talking with their drums. With each crescendo, the crowd applauded and when the drummers began pounding in unison, a group of barefoot young girls converged in traditional African dance.

James McClain of Buffalo, a former traditional dancer himself, had brought his daughter, Jamia, 3, son, Tyshawn, 7, and his friend, Antonio, 7. He said the seven days of Kwanzaa provided an im-



MARK MULVILLE/Buffalo News

Akil Ajmau of Buffalo lights the Kinara during opening ceremonies of Kwanzaa 1997 in the Langston Hughes Institute Friday. The program also included Baba Issa and Drummers and African Dance Troupe.

portant opportunity for himself and his children to learn about their culture.

"I try to teach the kids about the different days of Kwanzaa," he said. "Today is unity day for the family, and for us to get together and work together. We plan to attend each night."

The whirl of swaying arms and pounding drums continued as eight other young women wearing black dance tops and colorful African-print skirts replaced the earlier group of dancers.

The audience reflected their pride and ability with cheers of encouragement, music to their teacher, Asantewa Holley, a sophomore at City Honors High School.

"These are West African dances of celebration," she said. "We pick them because they fit the meaning of unity."

After the traditional entertainment, Ajmau urged the audience to be sure children were educated about their culture and proud of their heritage, something that he suggested public schools

failed to do.

"Lions don't send their children to elephants to learn, they send them to lions," he said.

The Kwanzaa celebration continues today at the African-American Cultural Center, 350 Masten Ave. with Karima Amin, a storyteller. An African marketplace will be available along the lines of the theme of self-determination, and more dancers and drummers will be performing.





BILL WIPPERT/Buffalo News

If it was music to their ears, what was Terrance McKissick Jr. hearing? In truth, the audience spoke highly of the performance by Joybells Choir, which performed Saturday at the Buffalo and Erie County Public Library on Niagara Square. In addition to Terrence, other members of the choir included Dwight Daniels, left, Terrance's sister Charniesa, and Miranda Wimes. The Kwanzaa activities included music, drama and dance.



## KWANZAA



JAMES P. McCOY/Buffalo News

Brother Cleveland McCloud, left, and Brother Terrance Jackson watch Brother Ausar Afrika light a candle at the Kwanzaa celebration of Ujima — collective work and responsibility.

# Collective work stressed at Ujima celebration

By CARL ALLEN  
News Staff Reporter

Every individual has the power to take action that can change reality in the African-American community, speakers said Sunday during Ujima, the third day of the local communitywide Kwanzaa celebration.

"How many of us sit down with our children at the end of the day for a meal and ask, 'How was school?' How many of us talk with our husband or wife at the end of the day? How many of us pass those young brothers on the corner doing some unsavory things and talk to them? Collective work and responsibility has many forms," said Akil Ajamu, the host for Sunday night's celebration.

Ajamu, who helps run a learning center for young children in the community, said African-Americans have survived in the United States because they remember their history and are tied together by the legacy of their culture.

Sunday's celebration recognized the Nguzo Saba principle of Ujima, which means collective work and responsibility. About 50 people gathered in the basement of Hope Kensington United Methodist Church at Leroy and Grider streets to hear the historical meaning and join in the symbolism of Kwanzaa, the African-American holiday developed around seven principles of community and nation-building.

The program featured a panel of representatives from groups trying spur economic development, entrepreneurship and self-identity within the black community. Panelists were Cleveland McCloud of the Our Market Steering Committee, Terrance Jackson of the Buffalo Soldiers Ministry of America, Ausar Afrika of the Black Chamber of Commerce and Samuel Radford of Afrika Town.

"This will be a supermarket that you can call your own; it will be a full-fledged supermarket, like Tops or Wegmans," McCloud said, explaining the efforts of a group that is trying to build a supermarket on the old General Electric

plant site at Fillmore Avenue and East Ferry Street.

McCloud said the community group, which will meet at 5:30 p.m. Jan. 12 in Evening Star Church, 1552 Fillmore, is trying to combine the best aspects of cooperative and commercial operations.

Joseph Cox, an attorney working with Our Market, said the group is well on its way to signing up a minimum of 2,500 members, who will pay \$25 each for privileges, including election of a board of directors and possible dividends if the market turns a profit.

"It would be set up as a representative democracy and elect a board to run the market," Cox said, adding that the operation needs close to 4,500 members to operate.

Various financing packages that include federal and local development dollars are being weighed, he said, to construct and open the 35,000-square-foot facility, which would cost \$4.5 million.

Jackson said the local Buffalo Soldiers Ministry is part of a national movement aimed at pooling business and cultural knowledge in black communities to act as a resource for people who want to start businesses and community-based efforts.

Afrika, who operates a bookstore in the community, said he started four years ago to create the Black Chamber of Commerce because he felt his community's needs were not being addressed by existing business organizations.

"Here in Buffalo, we only have 4½ businesses for every 1,000 members of our community, and I am not talking about big businesses that are able to employ many people," he said.

Afrika said more must be done to circulate the \$2 billion a year spending power of African-Americans.

Today's Kwanzaa celebration at 7 p.m. will take place in the C.H. McCoy Convention Center, 653 Clinton St., where Maulana Karenga, the creator of Kwanzaa and the chairman of the Department of Black Studies at California State University at Long Beach, Calif., will speak.



# Kwanzaa Brunch to Be Held Nov. 13th

Karima Amin, noted storyteller and author of the recently published book, "The Adventures Of Brer Rabbit And Friends", will be the keynote speaker at the Annual Kwanzaa Brunch, on Saturday, Nov. 13th, at 11 a.m., in the Kensington Place Restaurant, 377 Kensington Avenue. The donation is \$10.00. The Brunch is a fund raiser for the Kwanzaa Committee of Buffalo.

In addition to the program, there will be a Silent Auction of African artifacts, books, services and other interesting items. Tickets may be purchased from Harambee Books, 108 Sycamore St., or from any member of the Kwanzaa Committee of Buffalo.

The Kwanzaa Committee of Buffalo meets on Wednesdays at



**Karima Amin**

6:30 p.m., at Harambee Books, 108 Sycamore St. If you have ideas or would like to participate in this year's Kwanzaa celebration, please come to meetings.

*Criteria Nov. 6-12, 1999*





KARIMA AMIN

## Kwanzaa Brunch

Karima Amin, noted storyteller and author of the recently published book *The Adventures of Brer Rabbit and Friends*, will be the keynote speaker at the annual Kwanzaa Brunch on Saturday, November 13 at 11am in the Kensington Place Restaurant, 377 Kensington Ave. Donation is \$10. The brunch is a fundraiser for the Kwanzaa Committee of Buffalo. In addition, there will be a silent auction of African artifacts, books, services and other interesting items. Tickets may be purchased from Harambee Books, 108 Sycamore Ave. or from any member of the Kwanzaa Committee of Buffalo.

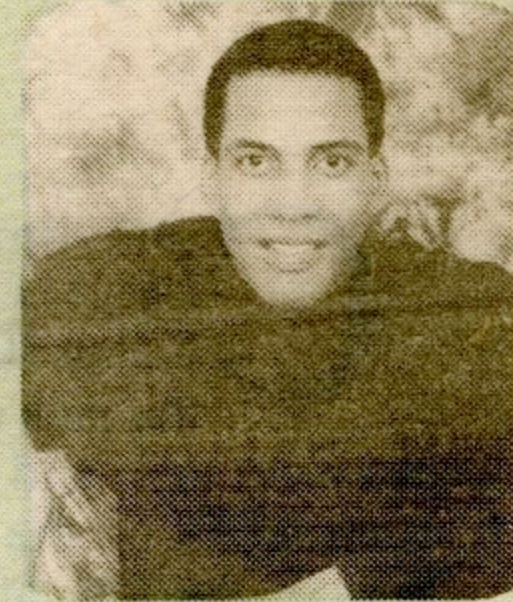
Kwanzaa Committee of Buffalo meets on Wednesday at 6:30pm at Harambee Books. If you have ideas or would like to participate in this year's Kwanzaa celebration, come to meetings.

Challenger 11-10-1999



# THE CHALLENGER

• WE WISH TO PLEAD OUR OWN CAUSE. TOO LONG HAVE OTHERS SPOKEN FOR US. •  
**BUFFALO ROCHESTER NIAGARA FALLS LACKAWANNA**



Christopher Vaughn:  
Buffalo's newest rising star!

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## PROTEST!

Where are Blacks, women, labor on Ferry Fillmore construction?

**PAGE 2**

"In the end, it is our inner worth that determines the outer conditions of our lives." - I Ching

Vol. 36 / No. 50 December 21, 1999 1303 FILLMORE AVENUE, BUFFALO, NEW YORK 14211 **40 CENTS**

## Buffalo prepares for Kwanzaa Celebration!

Kwanzaa creator, Maulana Karenga to speak here

**B**uffalo will join communities around the country and the world in celebrating Kwanzaa, a 30-year-old non-religious African American 7-day holiday which begins on Sunday, December 26 and ends Saturday, January 1<sup>st</sup>.

This year's local theme is "Sankofa: Looking Back in Order to Go Forward."

Following a yearly tradition, Dr. Maulana Karenga, the creator of the Pan-African world-wide celebration, will highlight local festivities when he lectures on "Kwanzaa and the Ethics of Sharing: Forging Our future in a New Era" Tuesday, December 28 at 7pm in the Mason O. Damon Auditorium of the Buffalo and Erie County Public Library, 1 Lafayette Square.

Dr. Karenga is professor and chair of the Department of Black Studies at California State University, Long Beach. The renowned author of numerous books and scholarly articles, he has national and international recognition as a scholar-activist.

Kwanzaa's ancient roots lie in African first-fruit harvest celebrations, from which it takes its name. The word Kwanzaa is derived from the

Swahili phrase "matunda ya kwanza," which means "first fruits."

Inspired by the civil rights struggles of the sixties and based on ancient African celebrations, Dr. Karenga conceived Kwanzaa in 1966 following the Watts (California) riot. The holiday - which is not to be confused with a 'Black Christmas' - ties people of African descent to their roots and introduces and reinforces the Nguzo Saba - the seven principals of Blackness. Each day of Kwanzaa corresponds with one of the principles.

In addition, Kwanzaa reinforces reverence for the Creator and creation; divine, nature and society; commemoration of the past (i.e. ancestors); re-commitment to cultural ideals, traditions and values; and celebration of the good.

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KARENGA

## KWANZAA

continued

### - Kwanzaa Schedule of Events -

The following is this year's Buffalo Kwanzaa schedule: All programs begin at 7pm unless otherwise noted.

**Sunday, December 26**  
(Umoja - Unity)

McCoy Convention Center, 653 Clinton St. at Adam, speaker: Sharon Holley (sponsored by the Langston Hughes Center).

**Monday December 27**  
(Kujichagulia - Self Determination)

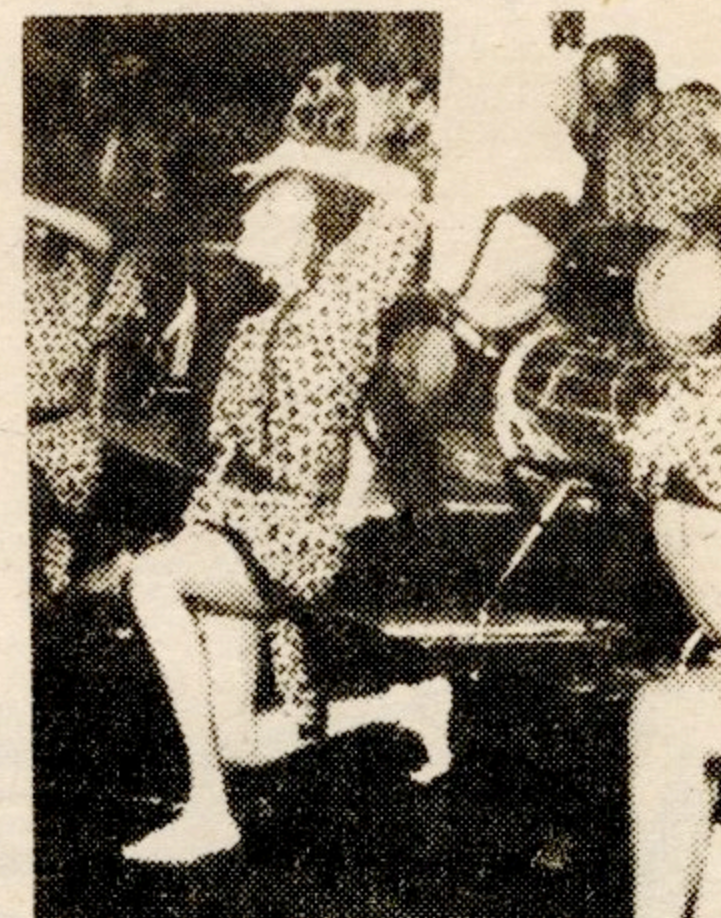
Afrikan Cultural Center, 350 Masten Ave., Afrikan Market, music, dance, poetry & Poetic Voices.

**Tuesday, December 28**  
Ujima - (Collective Work & Responsibility)

**Tuesday, December 28:** Speaker Dr. Maulana Karenga, creator of Kwanzaa, Buffalo & Erie County Public Library, Lafayette Sq./downtown Buffalo, \$5 donation.

**Wednesday, December 29**  
(Ujamaa - Cooperative Economics)

Hope-Kensington United Methodist Church, 440 Leroy Avenue: Panel Discussion.



African American Cultural Center drummers & dancers.

**Thursday, December 30**  
(Nia - Purpose)

Friends of Elderly, 118 E. Utica, speaker: Patrick Freeman.

**Friday, December 31**  
Kuumba (Creativity)

Moot Senior Citizen Center, 292 High St.: Karamu Feast and Elders/Mentor Recognition Ceremony.

**Saturday, J January 1**  
(Imani - Faith!)

2000: Children's Kwanzaa - Skateland, 33 E. Ferry, 5-8pm, children - free admission and skates.

**Celebrate Kwanzaa!**